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Life and Death of Mr Badman
and
The Holy War
by
John Bunyan

JOHN BUNYAN

Baptized at Elstow Church, November 30th 1628
Died in London, August 31st 1688

He is buried in the Nonconformist Burial-place
Bunhill Fields

The Towne of Mansoul.
Diabolus
Emanuell.
Shaddai's Army.
a Sling.
London Printed for Dorman Newman at the Kings Armes and Benj: Alsop at the Angell and Bible in the Poultrey ..

Facsimile of the Frontispiece to the first edition of the Holy War, engraved by Robert White. The portrait of Bunyan drawn on vellum by the same artist, and preserved in the Cracherode Collection, furnished the basis of this full-length portrait, and also of the sleeping likeness prefixed to the third edition of the Pilgrim's Progress, 1679.

JOHN BUNYAN

LIFE AND DEATH OF MR BADMAN

AND

THE HOLY WAR

THE TEXT EDITED BY

JOHN BROWN, D.D.

CAMBRIDGE:
at the University Press
1905

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NOTE.

THE Life and Death of Mr Badman was published by John Bunyan in 1680, two years after the First Edition of the First Part of *The Pilgrim's Progress*. In the opening sentence of his preface he tells us it was intended by him as the counterpart or companion picture to the Allegory. But whatever his own intentions may have been, the Public of his own time seem to have declined to accept the book in this capacity. Indeed, another writer, who signs himself T. S., undertook to complete Bunyan's Allegory for him, in a book in size and type closely resembling it, and entitled *The Second Part of the Pilgrim's Progress ...exactly Described under the Similitude of a Dream*. It was printed for Jho. Malthus at the *Sun* in the Poultry, and published in 1683. So far as is known, only one copy of this book is now in existence, the copy which was formerly in the library of the poet Southey and now in that of the Baptist Union. Upon this Bunyan seems to have changed his purpose, so far as *The Life and Death of Mr Badman* was concerned, and on the first of January, 1685, published the story of Christiana and her Children as his own Second Part of *The Pilgrim's Progress*.

The work before us, therefore, now stands apart by itself. In its composition Bunyan seems to have been greatly influenced, so far as form is concerned, by a book which his wife brought with her on her marriage, and which, as he tells us in his *Grace Abounding*, they read together. It was entitled *The*

NOTE

Plaine Man's Pathway to Heaven: By Arthur Dent, Preacher of the Word of God at South Shoobury in Essex. The eleventh impression, the earliest now known, is dated 1609. Both books are in dialogue form, and in each case the dialogue is supposed to be carried on through one long day. Bunyan's *Mr Wiseman*, like Dent's *Theologus*, holds forth instructive discourse, while the *Mr Attentive* of the former, like the *Philagathus* of the latter, listens and draws on his teacher by friendly questionings. There is not in Bunyan's conference, as there is in Dent's, an *Asunetus*, who plays the part of an ignorant man to come out enlightened and convinced at last, or an *Antilegon*, who carps and cavils all the way; and there is not in Dent's book what there is in Bunyan's, a biographical narrative connecting the various parts of the dialogue; but the groundwork of each is the same—a searching manifestation and exposure of the nature and evils of various forms of immorality.

Bunyan's book came out in 1680, and was published by Nathaniel Ponder, who was also the publisher of *The Pilgrim's Progress*. A third edition appeared in 1696, but as no copy of the second edition is known to exist, no date can be assigned to it. In 1684 Johannes Boekholt, a publisher in Amsterdam, obtained leave of the State to issue a Dutch translation, with the title *Het Leven en Sterben van Mr Quaat*. This edition was illustrated by five copper-plate engravings, executed by Jan Luiken, the eminent Dutch engraver, who also illustrated *The Pilgrim's Progress* the following year. In 1782 a Welsh version, translated by T. Lewys, was published at Liverpool with the title: *Bywyd a Marwolaeth yr annuwiol dan enw Mr Drygddyn*. A Gaelic version also was published at Inverness in 1824, entitled *Beath agus Bas Mhr Droch-duine*.

NOTE

The present edition has been reprinted from a copy of the first issue, lent by the Trustees of the Bunyan Church at Bedford, and the proofs read with a second copy of the same issue, in the library of the British Museum. For convenience of reading, as in other issues of this series of CAMBRIDGE ENGLISH CLASSICS, the old type forms of *j*, *s*, *u*, etc. have been made uniform with those in general modern use; but neither the spelling (including the use of capitals and italics) nor the punctuation has been altered, save as specified. Effect has been given to the errata noted by Bunyan himself, and printed on page 15 of this issue.

The text of this edition of Bunyan's *Holy War* is a careful reproduction of the First Edition of 1682. It is not certain that there was any further authentic reprint in Bunyan's life-time. For though both in the Bodleian and the British Museum there is a copy purporting to be a second edition, and bearing date 1684, it is difficult to resist the impression that they are pirated copies, similar to those of which Nathaniel Ponder complained so bitterly in the case of *The Pilgrim's Progress*. For both paper and typography are greatly inferior to those of the first edition; some of Bunyan's most characteristic marginalia are carelessly omitted; Bunyan's own title—'The Holy War made by Shaddai upon Diabolus for the regaining of the Metropolis of the World'—is altered to the feebler and more commonplace form—'The Holy War made by Christ upon the Devil for the Regaining of Man'; and, further, when a new edition was issued in 1696, the alterations and omissions of 1684 were ignored, and a simple reprint made of the first edition of 1682.

J. B.

9 October, 1905.

THE
LIFE and DEATH
OF
Mr. *BADMAN*,
PRESENTED
To the WORLD in a
FAMILIAR
DIALOGUE

Between { Mr. *WISEMAN*, And Mr. *ATTENTIVE*.

By *JOHN BUNYAN*,
the Author of the *Pilgrims Progress*.

LONDON,

Printed by *J. A.* for *Nath. Ponder* at the *Peacock* in the *Poultrey*, neer the Church. 1680.

THE AUTHOR TO THE READER.

Courteous Reader,

AS I was considering with my self, what I had written concerning the Progress *of the* Pilgrim *from this World to Glory; and how it had been acceptable to many in this Nation: It came again into my mind to write, as then, of him that was going to Heaven, so now, of the Life and Death of the Ungodly, and of their travel from this world to* Hell. *The which in this I have done, and have put it, as thou seest, under the Name and Title of Mr.* Badman, *a Name very proper for such a Subject: I have also put it into the form of a Dialogue, that I might with more ease to my self, and pleasure to the Reader, perform the work.*

And although, as I said, I have put it forth in this method, yet have I as little as may be, gone out of the road of mine own observation of things. Yea, I think I may truly say, that to the best of my remembrance, all the things that here I discourse of, I mean as to matter of fact, have been acted upon the stage of this World, even many times before mine eyes.

Here therefore, courteous Reader, I present thee with the Life and Death of Mr. Badman *indeed: Yea, I do trace him in his Life, from his Childhood to his Death; that thou mayest, as in a Glass, behold with thine own eyes, the steps that take hold of*

Hell; *and also discern, while thou art reading of Mr.* Badmans *Death, whether thou thy self art treading in his path thereto.*

And let me entreat thee to forbear Quirking and Mocking, for that I say Mr. Badman *is dead*; *but rather gravely enquire concerning thy self by the Word, whether thou art one of his Linage or no: For Mr.* Badman *has left many of his Relations behind him*; *yea, the very World is overspread with his Kindred. True, some of his Relations, as he, are gone to their place, and long home, but thousands of thousands are left behind*; *as Brothers, Sisters, Cousens, Nephews, besides innumerable of his Friends and Associates.*

I may say, and yet speak nothing but too much truth in so saying, that there is scarce a Fellowship, a Community, or Fraternity of men in the World, but some of Mr. Badmans *Relations are there: yea rarely can we find a Family or Houshold in a Town, where he has not left behind him either Brother, Nephew or Friend.*

The Butt *therefore, that at this time I shoot at, is wide*; *and 'twill be as impossible for this Book to go into several Families, and not to arrest some, as for the Kings Messenger to rush into an house full of Traitors, and find none but honest men there.*

I cannot but think that this shot will light upon many, since our fields are so full of this *Game*; *but how many it will* kill *to Mr.* Badmans *course, and make* alive *to the* Pilgrims Progress, *that is not in me to determine*; *this secret is with the Lord our God only, and he alone knows to whom he will bless it to so good and so blessed an end. However, I have put fire to the Pan, and doubt not but the report will quickly be heard.*

I told you before, that Mr. Badman *had left many of his Friends and Relations behind him, but if I survive them (as that's a great question to me) I may also write of their lives: However, whether my life be longer or shorter, this is my Prayer at present, that God will stir up Witnesses against them, that may either convert or confound them*; *for wherever they live, and roll in their wickedness, they are the Pest and Plague of that Countrey.*

England *shakes and totters already, by reason of the burden that Mr.* Badman *and his Friends have wickedly laid upon it: Yea, our Earth reels and staggereth to and fro like a Drunkard, the transgression thereof is heavy upon it.*

Courteous Reader, I will treat thee now, even at the Door and Threshold of this house, but only with this Intelligence, that Mr. Badman *lies dead within. Be pleased therefore (if thy*

leisure will serve thee) to enter in, and behold the state in which he is laid, betwixt his Death-bed and the Grave. He is not buried as yet, nor doth he stink, as is designed he shall, before he lies down in oblivion.

Now as others have had their Funerals solemnized, according to their Greatness and Grandure in the world, so likewise Mr. Badman, *(forasmuch as he deserveth not to go down to his grave with silence) has his Funeral state according to his deserts.*

Four things are usual at great mens Funerals, which we will take leave, and I hope without offence, to allude to, in the Funeral of Mr. Badman.

First, They are sometimes, when dead, presented to their Friends, by their compleatly wrought Images, as lively as by cunning mens hands they can be; that the remembrance of them may be renewed to their survivors, the remembrance of them and their deeds: And this I have endeavoured to answer in my discourse of Mr. Badman; *and therefore I have drawn him forth in his featours and actions from his Childhood to his Gray hairs. Here therefore thou hast him lively set forth as in* Cutts; *both as to the minority, flower, and seniority of his Age, together with those actions of his life, that he was most capable of doing, in, and under those present circumstances of time, place, strength; and the opportunities that did attend him in* these.

Secondly, There is also usual at great mens Funerals, those Badges and Scutcheons of their honour, that they have received from their Ancestors, or have been thought worthy of for the deeds and exploits they have done in their life: And here Mr. Badman *has his, but such as vary from all men of worth, but so much the more agreeing with the merit of his doings: They all have descended in state, he only as an abominable branch. His deserts are the deserts of sin, and therefore the Scutcheons of honour that he has, are only that he died without Honour, and at his end became a fool.* Thou shalt not be joyned with them in burial.—— The seed of evil doers shall never be renowned.

The Funeral pomp therefore of Mr. Badman, *is to wear upon his Hearse the Badges of a dishonourable and wicked life; since his bones are full of the sins of his Youth, which shall lye down, as* Job *sayes, in the dust with him: nor is it fit that any should be his Attendants, now at his death, but such as with him conspired against their own souls in their life; persons whose transgressions*

have made them infamous to all that have or shall know what they have done.

Some notice therefore I have also here in this little discourse given the Reader, of them who were his Confederates in his life, and Attendants at his death; with a hint, either of some high Villany committed by them, as also of those Judgments that have overtaken and fallen upon them from the just and revenging hand of God. All which are things either fully known by me, as being eye and ear-witness thereto, or that I have received from such hands, whose relation as to this, I am bound to believe. And that the Reader may know them from other things and passages herein contained, I have pointed at them in the Margent, as with a finger thus: ☞

Thirdly, The Funerals of persons of Quality have been solemnized with some suitable Sermon at the time and place of their Burial; but that I am not come to as yet, having got no further than to Mr. Badmans *death: but for as much as he must be buried, after he hath* stunk *out his time before his beholders, I doubt not but some such that we read are appointed to be at the burial of* Gog, *will do this work in my stead; such as shall leave him neither skin nor bone above ground, but shall set a sign by it till the buriers have buried it in the Valley of* Hamon-gog, *Ezek.* 39.

Fourthly, At Funerals there does use to be Mourning and lamentation, but here also Mr. Badman *differs from others; his Familiars cannot lament his departure, for they have not sence of his damnable state; they rather ring him, and sing him to Hell in the sleep of death, in which he goes thither. Good men count him no loss to the world, his place can well be without him, his loss is only his own, and 'tis too late for him to recover that dammage or loss by a Sea of bloody tears, could he shed them. Yea, God has said, he will laugh at his destruction, who then shall lament for him, saying, Ah! my brother. He was but a stinking Weed in his life; nor was he better at all in his death: such may well be thrown over the wall without sorrow, when once God has plucked them up by the roots in his wrath.*

Reader, If thou art of the race, linage, stock or fraternity of Mr. Badman, *I tell thee before thou readest this Book, thou wilt neither brook the Author nor it, because he hath writ of Mr.* Badman *as he has. For he that condemneth the wicked that die*

so, passeth also the sentence upon the wicked that live. I therefore expect neither credit of, nor countenance from thee, for this Narration of thy kinsmans life.

For thy old love to thy Friend, his wayes, doings, &c. *will stir up in thee enmity rather, in thy very heart, against me. I shall therefore incline to think of thee, that thou wilt rent, burn, or throw it away in contempt: yea and wish also, that for writing so notorious a truth, some mischief may befall me. I look also to be loaded by thee with disdain, scorn and contempt; yea that thou shouldest railingly and vilifyingly say, I lye, and am a bespatterer of honest mens lives and deaths. For Mr.* Badman, *when himself was alive, could not abide to be counted a* Knave (*though his actions told all that went by, that indeed he was such an one:*) *How then should his brethren, that survive him, and that treaa in his very steps, approve of the sentence that by this Book is pronounced against him? Will they not rather imitate* Corah, Dathan, *and* Abiram's *friends, even rail at* me *for condemning him, as they did at* Moses *for doing execution?*

I know 'tis ill pudling in the Cockatrices *den, and that they run hazards that hunt the* Wild-Boar. *The man also that writeth Mr.* Badmans *life, had need to be fenced with a* Coat of Mail, *and with the Staffe of a Spear, for that his surviving friends will know what he doth: but I have adventured to do it, and to play, at this time, at the hole of these Asps; if they bite, they bite; if they sting, they sting. Christ sends his* Lambs *in the midst of* Wolves, *not to do like them, but to suffer by them for bearing plain testimony against their bad deeds: But had one not need to walk with a Guard, and to have a Sentinel stand at ones door for this? Verily, the flesh would be glad of such help; yea, a spiritual man, could he tell how to get it.* Acts 23. *But I am stript naked of these, and yet am commanded to be faithful in my servi[c]e for Christ. Well then, I have spoken what I have spoken, and now come on me what will,* Job 13. 13. *True, the Text sayes,* Rebuke a scorner, and he will hate thee; *and that,* He that reproveth a wicked man, getteth himself a Blot and Shame; *but what then?* Open rebuke is better than secret love; *and he that receives it, shall find it so afterwards.*

So then, whether Mr. Badmans *friends shall rage or laugh at what I have writ, I know that the better end of the staffe is mine. My endeavour is to stop an hellish Course of Life,*

and to save a soul from death, (Jam. 5.) *and if for so doing, I meet with envy from them, from whom in reason I should have thanks, I must remember the man in the dream, that cut his way through his armed enemies, and so got into the beauteous Palace; I must, I say, remember him, and do my self likewise.*

Yet four things I will propound to the consideration of Mr. Badmans *friends, before I turn my back upon them.*

1. *Suppose that there be an Hell in very deed, not that I do question it, any more than I do whether there be a Sun to shine; but I suppose it for argument sake, with Mr.* Badmans *friends; I say, suppose there be an Hell, and that too, such an one as the Scripture speaks of, one at the remotest distance from God and Life eternall, one where the Worm of a guilty Conscience never dyes, and where the fire of the Wrath of God is not quenched.*

Suppose, I say, that there is such an Hell, prepared of God (as there is indeed) for the body and soul of the ungodly World after this life, to be tormented in: I say, do but with thy self suppose it, and then tell me, Is it not prepared for thee, thou being a wicked man? Let thy conscience speak, I say, is it not prepared for thee, thou being an ungodly man? And dost thou think, wast thou there now, that thou art able to wrestle with the Judgment of God? Why then do the fallen Angels tremble there? thy hands *cannot be* strong, *nor* can thy heart endure, *in* that day *when* God *shall* deal with thee: *Ezek.* 22. 14.

2. *Suppose that some one that is now a soul in Hell for sin, was permitted to come hither again to dwell; and that they had a grant also, that upon amendment of life, next time they dye, to change that place for Heaven and Glory; what sayest thou, O wicked man? would such an one (thinkest thou) run again into the same course of life as before, and venture the damnation that for sin he had already been in? Would he choose again to lead that cursed life that afresh would kindle the flames of Hell upon him, and that would bind him up under the heavy wrath of God? O! he would not, he would not; the sixteenth of* Luke *insinuates it: yea Reason it self, awake, would abhorr it, and tremble at such a thought.*

3. *Suppose again, that thou that livest and rollest in thy sin, and that as yet hast known nothing but the pleasure thereof, shouldst be by an Angel conveyed to some place where with convenience, from thence thou mightest have a view of Heaven and Hell; of*

the Joyes of the one, and the torments of the other; I say, suppose that from thence thou mightest have such a view thereof, as would convince thy reason, that both Heaven and Hell, are such realities as by the Word they are declared to be; wouldest thou (thinkest thou) when brought to thy home again, chuse to thy self thy former life, to wit, to return to thy folly again? No; if belief of what thou sawest, remained with thee, thou wouldest eat Fire and Brimstone first.

4. *I will propound again. Suppose that there was amongst us such a Law, (and such a Magistrate to inflict the penalty,) That for every open wickedness committed by thee, so much of thy flesh should with burning Pincers be plucked from thy Bones: Wouldest thou then go on in thy open way of Lying, Swearing, Drinking and Whoring, as thou with delight doest now? Surely, surely, No: The fear of the punishment would make thee forbear; yea, would make thee tremble, even then when thy lusts were powerfull, to think what a punishment thou wast sure to sustain, so soon as the pleasure was over. But Oh! the folly, the madness, the desperate madness that is in the hearts of Mr.* Badmans *friends, who in despite of the threatnings of an holy and sin revenging God, and of the outcries and warnings of all good men; yea, that will in despite of the groans and torments of those that are now in* Hell *for sin,* (Luk. 16. 24. 28.) *go on in a sinfull course of life; yea, though every sin is also a step of descent, down to that infernal Cave. O how true is that saying of* Solomon, The heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead, *Eccles.* 9. 3. *To the* dead*! that is, to the dead in Hell, to the damned dead; the place to which those that have dyed* Bad men *are gone, and that those that live* Bad men *are like to go to, when a little more sin, like stollen waters, hath been imbibed by their sinful souls.*

That which has made me publish this Book is,

1. *For that wickedness like a flood is like to drown our English world: it begins already to be above the tops of mountains; it has almost swallowed up all; our Youth, our Middle age, Old age, and all, are almost carried away of this flood. O Debauchery, Debauchery, what hast thou done in* England*! Thou hast corrupted our Young men, and hast made our Old men beasts; thou hast deflowered our Virgins, and hast made Matrons Bawds.*

Thou hast made our earth to reel to and fro like a drunkard; *'tis in danger to be removed like a Cottage, yea, it is, because transgression is so heavy upon it, like to* fall and rise no more. Isa. 24. 20.

O! that I could mourn for England, *and for the sins that are committed therein, even while I see that without repentance, the men of Gods wrath are about to deal with us, each having his slaughtering weapon in his hand:* (Ezek. 9. 1, 2.) *Well, I have* written, *and by Gods assistance shall* pray, *that this flood may abate in* England*: and could I but see the tops of the Mountains above it, I should think that these waters were abating.*

2. *It is the duty of those that can, to cry out against this deadly plague, yea, to* lift up their voice as with a Trumpet *against it; that men may be awakened about it, flye from it, as from that which is the greatest of evils. Sin pull'd Angels out of* Heaven, *pulls men down to Hell, and overthroweth Kingdoms. Who, that sees an house on fire, will not give the Allarum to them that dwell therein? who that sees the Land invaded, will not set the Beacons on a flame? Who, that sees the Devils, as roaring Lyons, continually devouring souls, will not make an Out-cry? But above all, when we see* sin, *sinful* sin, *a swallowing up a Nation, sinking of a Nation, and bringing its Inhabitants to temporal, spiritual, and eternal ruine, shall we not cry out, and cry, They are drunk, but not with Wine; they stagger, but not with strong drink; they are intoxicated with the deadly poyson of sin, which will, if its malignity be not by wholsom means allayed, bring Soul and Body, and Estate and Countrey, and all, to ruin and destruction?*

3. *In and by this my Out-cry, I shall deliver my self from the ruins of them that perish: for a man can do no more in this matter, I mean a man in my capacity, than to detect and condemn the wickedness, warn the evil doer of the Judgment, and fly therefrom my self. But Oh! that I might not only deliver my self! Oh that many would hear, and turn at this my cry, from sin! that they may be secured from the death and Judgment that attend it.*

Why I have handled the matter in this method, is best known to my self: and why I have concealed most of the Names of the persons whose sins or punishments I here and there in this Book make relation of, is,

1. *For that neither the sins nor Judgments were all alike open; the sins of some, were committed, and the Judgments executed for them only in a corner. Not to say that I could not learn some of their names; for could I, I should not have made them publick, for this reason.*

2. *Because I would not provoke those of their Relations that survive them; I would not justly provoke them, and yet, as I think, I should, should I have intailed their* punishment *to their* sins, *and* both *to their* names, *and so have turned them into the world.*

3. *Nor would I lay them under disgrace and contempt, which would, as I think, unavoidably have happened unto them had I withall inserted their Names.*

As for those whose Names I mention, their crimes or Judgments were manifest; publick almost as any thing of that nature that happeneth to mortal men. Such therefore have published their own shame *by their sin, and God,* his anger, *by taking of open vengeance.*

As Job *sayes,* God has strook them as wicked men in the open sight of others, *Job* 34. 26. *So that I cannot conceive, since their sin and Judgment was so conspicuous, that my admonishing the world thereof, should turn to their detriment: For the publishing of these things, are, so far as Relation is concerned, intended for remembrancers: That they may also bethink themselves, repent and turn to God, lest the Judgments for their sins should prove hereditary. For the God of Heaven hath threatned* to visit the iniquity of the fathers upon the children, *if they* hate *him,* to the third and fourth generation, *Exod.* 20. 5.

Nebuchadnezzars *punishment for his pride being open, (for he was for his sin, driven from his Kingly dignity, and from among men too, to eat grass like an Ox, and to company with the beasts,)* Daniel *did not stick to tell* Belshazzar *his son to his face thereof; nor to publish it that it might be read and remembred by the generations to come. The same may be said of* Judas *and* Ananias, *&c. for their sin and punishment were known to all the dwellers at* Jerusalem, *Acts* 1. *Chap.* 5.

Nor is it a sign but of desperate impenitence and hardness of heart, when the offspring or relations of those who have fallen by open, fearfull and prodigious Judgments, for their sin, shall overlook, forget, pass by, or take no notice of such high outgoings of God

against them and their house. Thus Daniel *aggravates* Belshazzars *crime, for that he hardened his heart in pride, though he knew that for that very sin and transgression his father was brought down from his height, and made to be a companion for Asses.* And thou his son, O Belshazzar, *sayes he,* hast not humbled thy heart, though thou knewest all this. *Dan.* 5. *A home reproof indeed, but* home *is most fit for an open and a continued-in transgression.*

Let those then that are the Offspring or relations of such, who by their own sin, and the dreadfull Judgments of God, are made to become a sign, (Deut. 16. 9, 10.) *having been swept, as dung, from off the face of the earth, beware, lest when Judgment knocks at their door, for their sins, as it did before at the door of their Pregenitors, it falls also with as heavy a stroak as on them that went before them: Lest, I say, they in that day, instead of finding mercy, find for their high, daring, and Judgment-affronting-sins, Judgment without mercy.*

To conclude, let those that would not dye Mr. Badmans death, *take heed of Mr.* Badmans wayes: *for* his *wayes bring to* his *end; Wickedness will not deliver him that is given to it; though they should cloak* all *with a Profession of Religion.*

If it was a transgression of Old, for a man to wear a Womans Apparel, surely it is a transgression now *for a sinner to wear a Christian Profession for a Cloak. Wolves in* Sheeps Cloathing *swarm in* England *this day: Wolves both as to Doctrine, and as to Practice too. Some men make a Profession, I doubt, on purpose that they may twist themselves into a Trade; and thence into an Estate; yea, and if need be, into an Estate* Knavishly, *by the ruins of their Neighbour: let such take heed, for those that do such things have the greater damnation.*

Christian, make thy Profession shine by a Conversation according to the Gospel: Or else thou wilt damnifie Religion, bring scandal to thy Brethren, and give offence to the Enemies; and 'twould be better that a Millstone was hanged about thy neck, and that thou, as so adorned, wast cast into the bottom of the Sea, *than so to do.*

Christian, a Profession according to the Gospel, is, in these dayes, a rare thing; seek then after it, put it on, and keep it without spot; and (as becomes thee) white, and clean, and thou shalt be a rare Christian.

THE AUTHOR TO THE READER

The Prophecy of the last times is, that professing men (for so I understand the Text) s[h]all be, many of them, base; (2 Tim. 3.) *but continue thou in the things that thou hast learned, not of wanton men, not of licentious times, but of the Word and Doctrine of God, that is according to Godliness; and thou shalt walk with Christ in white.*

Now God Almighty give his people Grace, not to hate or malign Sinners, nor yet to choose any of their wayes, but to keep themselves pure from the blood of all men, by speaking and doing according to that Name and those Rules that they profess to know, and love; for Jesus Christs sake.

John Bunyan.

Books lately Printed for and Sold by Nathaniel Ponder *at the* Peacock *in the* Poultrey, *neer the Church.*

Biblia Sacra, sive Testamentum Vetus, ab Im. Tremellio & Fr. Junio ex Hebræo Latinè redditum. Et Testamentum Novum à Theod. Beza è Græco in Latinum versum. Argumentis Capitum additis versibusque singulis distinctis, & seorsum expressis. 12°.

Χριστολογία, Or, A Declaration of the Glorious Mystery of the Person of Christ, God and Man. With the Infinite Wisdom, Love and Power of God in the contrivance and constitution thereof. As also of the Grounds and Reasons of his Incarnation, the nature of his Ministry in Heaven, the present State of the Church above thereon, and the Use of his Person in Religion. With an Account and Vindication of the Honour, Worship, Faith, Love, and Obedience due unto him, in and from the Church. By *John Owen*, D.D.

Divine Breathings: or a Manual of practical Contemplations, in one Century: Tending to promote Gospel-Principles, and a good Conversation in Christ. Comprizing in brief many of those great Truths that are to be known and practised by a Christian. By *T.S.*

Youth's Comedy, or the Souls Tryals and Triumph: a Dramatick Poem. With Divers Meditations intermixt upon several Subjects. Set forth to help and encourage those that are seeking a Heavenly Country. By the Author of *Youth's Tragedy.*

A Treatise of the Fear of God: shewing what it is, and how distinguished from that which is not so. Also Whence it comes. Who has it. What are the Effects. And What the Priviledges of those that have it in their hearts. By *John Bunyan.*

The Tragical History of *Jetzer*: Or, a Faithful Narrative of the *Feigned Visions*, *Counterfeit Revelations*, and false *Miracles*

of the *Dominican Fathers* of the Covent of *Bern* in *Switzerland*, to Propagate their *Superstitions*. For which *Horrid Impieties*, the *Prior*, *Sub-Prior*, *Lecturer*, and *Receiver* of the said *Covent* were Burnt at a Stake, *Anno Dom.* 1509. Collected From the Records of the said City by the Care of Sir *William Waller*, Knight. Translated from his *French Copy* by an *Impartial Pen*, and now made Publick for the Information of *English Protestants*, who may hence learn, that *Catholicks* will stick at *no Villanies* which may *Advance* their Designs, nor at any *Perjuries* that may *Conceal them*. With an Epistle, wherein are *some soft* and *gentle Reflections* upon the *Lying*, *Dying Speeches* of the *Jesuites* lately Executed at *Tyburn*. *The Second Edition*.

The *Pilgrims Progress* from this World to that which is to come: Delivered in the Similitude of a Dream. By *John Bunyan*. This fourth Impression hath the Authors Picture and many Additions.

There is now in the Press, and will be suddenly published, An Exposition on the 6, 7, 8, 9, and 10th, Chapters on the *Hebrews:* Being a Third Volume. By *John Owen*, D.D.

ERRATA.

PAge 127. line 8. for *amated* read *amazed*, p. 149. l. 15. for *herhaps* r. *perhaps*, p. 162. l. 3, & 4. for *diabalolical* r. *diabolical*, p. 287. l. 9. for, *for* r. *so*, p. 304. for *reputation* r. *repentance*.

THE
LIFE and DEATH
OF
Mr. *BADMAN*,

Presented to the World in a Familiar DIALOGUE

Betwixt { Mr. *WISEMAN*, And, Mr. *ATTENTIVE*.

Wiseman.

GOOD morrow my good Neighbour, Mr. *Attentive*; whither are you walking so early this morning? methinks you look as if you were concerned about something more than ordinary. Have you lost any of your Cattel, or what is the matter?

Attentive. *Good Sir, Good morrow to you, I have not as yet lost ought, but yet you give a right ghess of me, for I am, as you say, concerned in my heart, but 'tis because of the* badness *of the times. And Sir, you, as all our Neighbours know, are a very observing man, pray therefore what do you think of them?*

Wise. Why? I think, as you say, to wit, that they are *bad times*, and *bad* they will be, untill *men* are better: for they are *bad men* that make *bad times*; if men therefore would mend, so would the times. 'Tis a folly to look for good dayes, so long as sin is so high, and those that study its nourishment so many. God bring it down, and those that nourish it to Repentance, and then my good Neighbour, you will be con-

cerned, not as you are now: Now you are concerned because times are so *bad*; but then you will be so, 'cause times are so *good*: Now you are concerned so as to be perplexed, but then you will be concerned so as to lift up your voice with shouting; for I dare say, could you see such dayes they would make you shout.

Atten. *Ai, so they would, such times I have prayed for, such times I have longed for: but I fear they'l be worse before they be better.*

Wise. Make no Conclusions, man: for he that hath the hearts of men in his hand, can change them from worse to better, and so bad times into good. God give long life to them that are good, and especially to those of them that are capable of doing him service in the world. The Ornament and Beauty of this lower World, next to God and his Wonders, are the men that spangle and shine in godliness.

Now as Mr. *Wiseman* said this, he gave a *great sigh.*

Atten. *Amen. Amen. But why, good Sir, do you sigh so deeply? is it for ought else than that for the which as you have perceived, I my self am concerned?*

Wise. I am concerned with you, for the badness of the times; but that was not the cause of that sigh, of the which, as I see, you take notice. I sighed at the remembrance of the death of that man for whom the Bell tolled at our Town yesterday.

Atten. *Why? I trow, Mr.* Goodman *your Neighbour is not dead. Indeed I did hear that he had been sick.*

Wise. No, no, it is not he. Had it been he, I could not but have been concerned, but yet not as I am concerned now. If he had died, I should only have been concerned for that the world had lost a Light: but the man that I am concerned for now, was one that never was good, therefore such an one who is not dead only, but damned. He died that he might die, he went from Life to Death, and then from Death to Death, from Death Natural to death Eternal. And as he spake this, the water stood in his eyes.

Atten. *Indeed, to goe from a death-bed to Hell is a fearful thing to think on. But good Neighbour* Wiseman, *be pleased to tell me who this man was, and why you conclude him so miserable in his death?*

Wise. Well, if you can stay, I will tell you who he was, and why I conclude thus concerning him.

Atten. *My leisure will admit me to stay, and I am willing to hear you out. And I pray God your discourse may take hold on my heart, that I may be bettered thereby. So they agreed to sit down under a tree:* Then Mr. *Wiseman* proceeded as followeth.

Wise. The man that I mean, is one Mr. *Badman*; he has lived in our Town a great while, and now, as I said, he is dead. But the reason of my being so concerned at his death, is, not for that he was at all related to me, or for that any good conditions died with him, for he was far from them, but for that, as I greatly fear, he hath, as was hinted before, died two deaths at once.

Atten. *I perceive what you mean by two deaths at once; and to speak truth, 'tis a fearfull thing thus to have ground to think of any: for although the death of the ungodly and sinners is laid to heart but of few, yet to die in such a state, is more dreadful and fearful than any man can imagine. Indeed if a man had no Soul, if his state was not truely Immortal, the matter would not be so much; but for a man to be so disposed of by his Maker, as to be appointed a sensible being for ever, and for him too to fall into the hands of revenging Justice, that will be always, to the utmost extremity that his sin deserveth, punishing of him in the dismal dungeon of Hell, this must needs be unutterably sad, and lamentable.*

Wise. There is no man, I think, that is sensible of the worth of one Soul, but must, when he hears of the death of unconverted men, be stricken with sorrow and grief: because, as you said well, that mans state is such, that he has a sensible being for ever. For 'tis *sense* that makes punishment heavy. But yet *sense* is not all that the Damned have, they have *sense* and *reason* too; so then, as Sense receiveth punishment with sorrow because it feels, and bleeds under the same, so by Reason, and the exercise thereof, in the midst of torment, all present Affliction is aggravated, and that three manner of wayes:

1. Reason will consider thus with himself; For what am I thus tormented? and will easily find 'tis for nothing but that base and filthy thing, Sin; and now will Vexation be

mixed with Punishment, and that will greatly heighten the Affliction.

2. Reason will consider thus with himself. How long must this be my state? And will soon return to himself this Answer: This must be my state for ever and ever. Now this will greatly increase the torment.

3. Reason will consider thus with himself; What have I lost more than present ease and quiet by my sins that I have committed? And will quickly return himself this answer: I have lost Communion with God, Christ, Saints and Angels, and a share in Heaven and eternal Life: And this also must needs greaten the misery of poor damned souls. And this is the case of Mr. *Badman.*

Atten. *I feel my heart even shake at the thoughts of coming into such a state. Hell! who knows that is yet alive, what the torments of Hell are? This word Hell gives a very dreadful sound.*

Wise. Ai, so it does in the ears of him that has a tender Conscience. But if, as you say, and that truly, the very *Name* of Hell, is so dreadful, what is the Place it self, and what are the Punishments that are there inflicted, and that without the least intermission, upon the Souls of damned men, for ever and ever.

Atten. *Well, but passing this; my leisure will admit me to stay, and therefore pray tell me what it is that makes you think that Mr.* Badman *is gone to Hell.*

Wise. I will tell you. But first do you know which of the *Badmans* I mean?

Atten. *Why was there more of them than one?*

Wise. O, yes, a great many, both Brothers and Sisters, and yet all of them the Children of a godly Parent, the more a great deal is the pity.

Atten. *Which of them therefore was it that died.*

Wise. The eldest, old in years, and old in sin; *but the sinner that dies an hundred years old shall be accursed.*

Atten. *Well, but what makes you think he is gone to Hell?*

Wise. His *wicked* life, and *fearful* death, specially since the Manner of his death was so corresponding with his life.

Atten. *Pray let me know the manner of his death, if your self did perfectly know it.*

Wise. I was there when he died: But I desire not to see another such man (while I live) die in such sort as he did.

Atten. *Pray therefore let me hear it.*

Wise. You say you have leisure and can stay, and therefore, if you please, we will discourse even orderly of him. First, we will begin with his Life, and then proceed to his Death: Because a relation of the first may the more affect you, when you shall hear of the second.

Atten. *Did you then so well know his Life?*

Wise. I knew him of a Child. I was a man, when he was but a boy, and I made special observation of him from first to last.

Atten. *Pray then let me hear from you an account of his Life; but be as brief as you can, for I long to hear of the manner of his death.*

Wise. I will endeavour to answer your desires, and first, I will tell you, that from a Child he was very *bad*: his very beginning was *ominous*, and presaged that no good end, was, in likelyhood, to follow thereupon. There were several sins that he was given to, when but a little one, that manifested him to be notoriously infected with Or[i]ginal corruption; for I dare say he learned none of them of his Father or Mother; nor was he admitted to go much abroad among other Children, that were vile, to learn to sin of them: Nay, contrariwise, if at any time he did get abroad amongst others, he would be as the Inventer of bad words, and an example in bad actions. To them all he used to be, as we say, the Ring-leader, and Master-sinner from a Childe.

Atten. *This was a bad Beginning indeed, and did demonstrate that he was, as you say, polluted, very much polluted with Original Corruption. For to speak my mind freely, I do confess, that it is mine opinion, that Children come polluted with sin into the World, and that oft-times the sins of their youth, especially while they are very young, are rather by vertue of Indwelling sin, than by examples that are set before them by others. Not but that they learn to sin by example too, but Example is not the root, but rather the Temptation unto wickedness. The root is sin within; for from within, out of the heart of man proceedeth sin.*

Original sin is the root of Actual transgressions.

Mark 7.

Wise. I am glad to hear that you are of this opinion, and to confirm what you have said by a few hints from the Word. Man in his birth is compared to an Ass, (an unclean Beast) and to a wretched Infant in its blood: besides, all the first-born of old that were offered unto the Lord, were to be redeemed at the age of a month, and that was before they were sinners by imitation. The Scripture also affirmeth, that by the sin of one, Judgement came upon all; and renders this reason, for that all *have* sinned: nor is that Objection worth a rush, That Christ by his death hath taken away Original Sin. First, Because it is Scriptureless. Secondly, Because it makes them incapable of Salvation by Christ; for none but those that in their own Persons are sinners, are to have Salvation by him. Many other things might be added, but between persons so well agreed as you and I are, these may suffice at present: but when an Antagonist comes to deal with us about this matter, then we have for him often other strong Arguments, if he be an Antagonist worth the taking notice of.

Job 11. 12.
Ezek. 16.
Exod. 13. 13.
Chap. 34. 20.
Rom. 5.

Atten. *But, as was hinted before, he used to be the Ring-leading Sinner, or the Master of mischief among other children; yet these are but Generals; pray therefore tell me in Particular which were the sins of his Childhood.*

Wise. I will so. When he was but a Child, he was so addicted to *Lying, that his Parents scarce knew when to believe he spake true; yea, he would invent, tell, and stand to the Lyes that he invented and told, and that with such an audacious face, that one might even read in his very countenance the symptoms of an hard and desperate heart this way.

* Badman addicted to Lying from a child.

Atten. *This was an ill beginning indeed, and argueth that he began to harden himself in sin betimes. For a lye cannot be knowingly told and stood in, (and I perceive that this was his manner of way in Lying) but he must as it were force his own heart unto it. Yea, he must make his *heart hard, and bold to doe it: Yea, he must be arrived to an exceeding pitch of wickedness thus to doe, since all this he did against that good education, that before you seemed to hint, he had from his Father and Mother.*

* A Lie knowingly told demonstrates that the heart is desperately hard.

Wise. The want of good Education, as you have intimated, is many times a cause why Children doe so easily, so soon, become bad; especially when there is not only a want of that, but bad Examples enough, as, the more is the pity, there is in many Families; by vertue of which poor Children are trained up in Sin, and nursed therein for the Devil and Hell. But it was otherwise with Mr. *Badman*, for to my knowledge, this his way of Lying, was a great grief to his Parents, for their hearts were much dejected at this beginning of their Son; nor did there want Counsel and Correction from them to him, if that would have made him better.

The Lyers portion. Rev. 21. 8. 27. Chap. 22. 15.

He wanted not to be told, in my hearing, and that over and over and over, *That all Lyars should have their part in the Lake that burns with fire and brimstone*; and *that whosoever loveth and maketh a lye, should not have any part in the new and heavenly Jerusalem*: But all availed nothing with him; when a fit, or an occasion to lie, came upon him, he would invent, tell, and stand to his Lie (as steadfastly as if it had been the biggest of truths,) that he told, and that with that hardening of his heart and face, that it would be to those that stood by, a wonder. Nay, and this he would doe when under the rod of correction which is appointed by God for Parents to use, that thereby they might keep their Children from Hell.

Prov. 22. 15. Chap. 23. 13, 14.

Atten. *Truly it was, as I said, a bad beginning, he served the Devil betimes; yea he became a Nurse to one of his* †Brats, *for a spirit of Lying is the Devils* Brat, **for he is a Liar and the Father of it.*

† Joh. 8. 44. * The Devils Brat.

Wise. Right, he is the Father of it indeed. A Lie is begot by the Devil, as the Father, and is brought forth by the wicked heart, as the Mother: wherefore another Scripture also saith, *Why hath Satan filled thy heart to lye*, &c. Yea, he calleth the heart that is big with a lye, an heart that hath *Conceived*, that is, by the Devil. *Why hast thou* conceived *this thing in thy heart, thou hast not lied unto men, but unto God.* True, his lye was a lye of the highest nature, but every lye hath the *same Father and Mother as had the lie last spoken of. *For he is a lier, and the Father of it.* A lie then is the *Brat* of

Acts 5. 3, 4.

* The Father and Mother of a Lie.

Hell, and it cannot †be in the heart before the person has committed a kind of spiritual Adultery with the Devil. That Soul therefore that telleth a *known* lie, has *lien* with, and conceived it by lying with the Devil, the only Father of lies. For a lie has only one Father and Mother, the Devil and the Heart. No marvel therefore if the hearts that hatch and bring forth Lies, be so much of complexion with the Devil. Yea, no marvel though God and Christ have so bent their Word against lyers: a lyer is weded to the Devil himself.

† Mark.

Atten. *It seems a marvellous thing in mine eyes, that since a lye is the Offspring of the devill, and since a lye brings the soul to the very den of Devils, to wit, the dark dungeon of hell; that men should be so desperately wicked as to accustom themselves to so horrible a thing.*

Wise. It seems also marvellous to me, specially when I observe for how little a matter some men will study, contrive, make and tell a lye. You shall have some that will lye it over and over, and that for a peny* profit. Yea, lye and stand in it, although they know that they lye: yea, you shall have some men that will not stick to tell *lye* after *lye*, though themselves get nothing thereby; They will tell *lyes* in their ordinary discourse with their Neighbours, also their News, their Jests, and their Tales must needs be adorned with *lyes*; or else they seem to bear no good sound to the ear, nor shew much to the fancie of him to whom they are told. But alas, what will these *lyers* doe, when, for their *lyes* they shall be tumbled down into *hell*, to that Devil that did beget those *lyes* in their heart, and so be tormented by fire and brimstone, with him, and that for ever and ever, for their *lyes?*

* Some will tell a Lie for a Peny profit.

Atten. *Can you not give one some example of Gods Judgements upon lyers, that one may tell them to lyers when one hears them lye, if perhaps they may by the hearing thereof, be made afraid, and ashamed to lye.*

Wise. Examples! why, **Saphira* and his wife are examples enough to put a stop, one would think, to a spirit addicted thereto, for they both were stricken down dead for telling a lye, and that by God himself, in the midst of a company of people. But if

* An Example for Lyers. Acts 5.

Gods threatning of Liers with Hell-fire, and with the loss of the Kingdom of Heaven, will not prevail with them to leave off to lie and make lies, it cannot be imagined that a relation of temporal Judgements that have swept liers out of the World heretofore, should do it. Now, as I said, this Lying was one of the first sins that Mr. *Badman* was addicted to, and he could make them and tell them fearfully.

Atten. *I am sorry to hear this of him, and so much the more because, as I fear, this sin did not reign in him *alone; for usually one that is accustomed to lying, is also accustomed to other evils besides, and if it were not so also with Mr.* Badman, *it would be indeed a wonder.*

*A Spirit of Lying accompanyed with other sins.

Wise. You say true, the lier is a Captive slave of more than the spirit of lying: and therefore this Mr. *Badman*, as he was a lier from a Child, so he was also much given to **pilfer* and steal, so that what he could, as we say, handsomly lay his hands on, that was counted his own, whether they were the things of his fellow Children; or if he could lay hold of any thing at a Neighbours house, he would take it away; you must understand me of *Trifles*; for being yet but a Child he attempted no great matter, especially at first. But yet as he grew up in strength and ripeness of wit, so he attempted to pilfer and steal things still of more value than at first. He took at last great pleasure in robbing of Gardens and Orchards; and as he grew up, to steal Pullen from the Neighbourhood: Yea, what was his *Fathers, could not escape his fingers, all was Fish that came to his Net, so hardened, at last, was he in this mischief also.

*Badman given to pilfer.

*Badman would rob his Father.

Atten. *You make me wonder more and more. What, play the Thief too! What play the Thief so soon! He could not but know, though he was but a Child, that what he took from others, was none of his own. Besides, if his Father was a good man, as you say, it could not be, but he must also hear from him, that to steal was to transgress the Law of God, and so to run the hazard of eternal Damnation.*

Wise. His Father was not wanting to use the means to reclaim him, often urging, as I have been told, that saying in the Law of *Moses*, *Thou shalt not*

Exod. 20. 15.

steal: And also that, *This is the Curse that goeth forth over the face of the whole earth, for every one that stealeth shall be cut off*, &c. The light of Nature also, though he was little, must needs shew him that what he took from others, was not his own, and that he would not willingly have been served so himself. But all was to no purpose, let *Father* and *Conscience* say what they would to him, he would go on, he was resolved to go on in his wickedness. Zech. 5. 3.

Atten. *But his Father would, as you intimate, sometimes rebuke him for his wickedness; pray how would he carry it then?*

Wise. How! why, like to a Thief that is found. He would stand *gloating, and hanging down his head in a sullen, pouching manner, (a body might read, as we use to say, the picture of Ill-luck in his face,) and when his Father did demand his answer to such questions concerning his Villany, he would grumble and mutter at him, and that should be all he could get. Jer. 2. 26.

*How Badman did use to carry it when his Father used to chide him for his sins.

Atten. *But you said that he would also rob his Father, methinks that was an unnatural thing.*

Wise. Natural or unnatural, all is one to a Thief. Besides, you must think that he had likewise Companions to whom he was, for the wickedness that he saw in them, more *firmly knit, than either to Father or Mother. Yea, and what had he cared if Father and Mother had died for grief for him. Their death would have been, as he would have counted, great release and liberty to him: For the truth is, they and their counsel was his Bondage; yea, and if I forget not, I have heard some say, that when he was, at times, among his Companions, he would greatly †rejoyce to think that his Parents were old, and could not live long, and then, quoth he, I shall be mine own man, to do what I list without their controul.

* Badman more firmly knit to his Companions than either to Father or Mother.

† Badman would rejoyce to think that his Parents death were at hand.

Atten. *Then it seems he counted that robbing of his Parents* was no crime.

Wise. None at all, and therefore he fell directly under that Sentence, *Whoso robbeth his Father or his Mother, and saith it is no transgression, the same* Prov. 28. 24.

is the companion of a destroyer. And for that he set so light by them as to their Persons and Counsels, 'twas a sign that at present he was of a very abominable spirit, *and that some Judgement waited to take hold of him in time to come.

* 1 Sam. 2. 25.

Atten. *But can you imagin what it was, I mean, in his conceit (for I speak not now of the suggestions of Satan, by which doubtless he was put on to do these things,) I say what it should be in his conceit, that should make him think that this his manner of pilfering and stealing was no great matter.*

Wise. It was, for that, the things that he stole, were small; to rob Orchards, and Gardens, and to steal Pullen, and the like, these he counted *Tricks of Youth, nor would he be beat out of it by all that his Friends could say. They would tell him that he must not *covet*, or desire, (and yet to desire, is less than to take) even any thing, the least thing that was his Neighbours, and that if he did, it would be a transgression of the Law; but all was one to him: what through the wicked Talk of his Companions, and the delusion of his own corrupt heart, he would go on in his pilfering course, and where he thought himself secure, would talk of, and laugh at it when he had done.

* Badman counted his thieving no great matter.

Atten. *Well, I heard a man once, when he was upon the Ladder with the Rope about his Neck, confess (when ready to be turned off by the Hangman) that that which had brought him to that end, was his accustoming of himself, when young, to pilfer and steal small things. To my best remembrance he told us, that he began the trade of a Thief by stealing of* Pins *and* Points, *and therefore did forewarn all the Youth, that then were gathered together to see him die, to take heed of beginning, though but with little sins, because by tampering at first with little ones, way is made for the commission of bigger.*

Wise. Since you are entred upon Storyes, I also will tell you one, the which, though I heard it not with mine own Ears, yet my Author I dare believe: *It is concerning one old *Tod*, that was hanged about Twenty years agoe, or more, at *Hartford*, for being a Thief. The Story is this:

The Story of old *Tod*.

* Young Thieves take notice.

At a Summer Assizes holden at *Hartfor*[*d*], while the Judge was sitting upon the Bench, comes this old *Tod* into the Court, cloathed in a green Suit, with his Leathern Girdle in his hand, his Bosom open, and all on a dung sweat, as if he had run for his Life; and being come in, he spake aloud as follows: * *My Lord*, said he, *Here is the veryest Rogue that breaths upon the face of the earth. I have been a Thief from a Child: When I was but a little one, I gave my self to rob Orchards, and to do other such like wicked things, and I have continued a Thief ever since. My Lord, there has not been a Robbery committed thus many years, within so many miles of this place, but I have either been at it, or privy to it.*

* Old *Tod* began his way to the Gallows by robbing of Orchards and the like.

The Judge thought the fellow was mad, but after some conference with some of the Justices, they agreed to Indict him; and so they did of several felonious Actions; to all which he heartily confessed Guilty, and so was hanged with his Wife at the same time.

Atten. *This is a remarkable Story indeed, and you think it is a true one.*

Wise. It is not only remarkable, but pat to our purpose. This Thief, like Mr. *Badman*, began his Trade betimes; he began too where Mr. *Badman* began, even at robbing of Orchards, and other such things, which brought him, as you may perceive, from sin to sin, till at last it brought him to the publick shame of sin, which is the Gallows.

As for the truth of this Story, the Relator told me that he was at the same time himself in the Court, and stood within less than two yards of old *Tod*, when he heard him aloud to utter the words.

Atten. *These two sins of lying and stealing were a bad sign of an evil end.*

Wise. So they were, and yet Mr. *Badman* came not to his end like old *Tod*; Though I fear, to as bad, nay, worse than was that death of the Gallows, though less discerned by spectators; but more of that by and by. But you talk of these two sins as if these were all that Mr. *Badman* was addicted to in his Youth: Alas, alas, he swarmed with sins, even as a Begger does with Vermin, and that when he was but a Boy.

Atten. *Why what other sins was he addicted to, I mean while he was but a Child?*

Wise. You need not ask, to what other sins was he, but to what other sins was he not addicted, that is, of such as suited with his Age: for a man may safely say, that nothing that was vile came amiss to him; if he was but capable to do it. Indeed some sins there be that Childhood knows not how to be tampering with; but I speak of sins that he was capable of committing, of which I will nominate two or three more. And,

First, He could not endure the * *Lords Day*, because of the Holiness that did attend it; the beginning of that Day was to him as if he was going to Prison, (except he could get out from his Father and Mother, and lurk in by-holes among his Companions, untill holy Duties were over.) Reading the Scriptures, hearing Sermons, godly Conference, repeating of Sermons, and Prayer, were things that he could not away with; and therefore if his Father on such days, (as often he did, though sometimes notwithstanding his diligence, he would be sure to give him the slip) did keep him strictly to the observation of the day, he would plainly shew by all carriages that he was highly discontent therewith: he would sleep at Duties, would talk vainly with his Brothers, and as it were, think every godly opportunity seven times as long as it was, grudging till it was over.

* Badman could not abide the Lords Day.

Atten. *This his abhorring of that day, was not, I think, for the sake of the day itself: for as it is a day, it is nothing else but as other days of the Week: But I suppose that the * reason of his loathing of it, was, for that God hath put sanctity and holiness upon it; also because it is the day above all the days of the week that ought to be spent in holy Devotion, in remembrance of our Lords Resurrection from the dead.*

* Why Badman could not abide the Lords Day.

Wise. Yes, 'twas *therefore*, that he was such an enemy to it, even because more restraint was laid upon him on that day, from his own ways, than were possible should be laid upon him on all others.

Atten. *Doth not God by instituting of a day unto holy Duties, make great proof how the hearts and inclinations of poor people do stand to Holiness of heart, and a Conversation in [h]oly duties?*

Wise. *Yes doubtless; and a man shall shew his Heart and his Life what they are, more by one Lords-day, than by all the days of the week besides: And the reason is, because on the Lords-day there is a special restraint laid upon men as to Thoughts and Life, more than upon other days of the week besides. Also, men are enjoyned on that day to a stricter performance of holy Duties, and restraint of worldly business, than upon other days they are; wherefore, if their hearts incline not naturally to good, now they will shew it, now they will appear what they are. The Lords Day is a kind of an Emblem of the heavenly Sabbath above, and it makes manifest how the heart stands to the perpetuity of Holiness, more than to be found in a transient Duty, does.

* God proves the heart what it is, by instituting of the Lords day, and setting it apart to his service.

On other days a man may be *in* and *out* of holy Duties, and all in a quarter of an hour; but now, the Lords Day is, as it were, a day that enjoyns to one perpetual Duty of Holiness: *Remember that thou keep holy the Sabbath day*, (which by Christ is not abrogated, but changed, into the First of the week,) not as it was given in particular to the *Jews*, but as it was sanctified by him from the Beginning of the world; and therefore is a greater proof of the frame and temper of a mans heart, and does more make manifest to what he is inclined, than doth his other performance of Duties: Therefore God puts great difference between them that truly call (and walk in) this day as holy, and count it Honourable, upon the account that now they have an opportunity to shew how they delight to honour him; in that they have, not only an Hour, but a whole Day to shew it in: I say, he puts great difference between *these*, and *that other* sort that say, *When will the Sabbath be gone, that we may be at our worldly business.* The first he calleth a Blessed man, but brandeth the other for an unsanctified worldling. And indeed, to delight ourselves in Gods service upon his Holy days, gives a better proof of a sanctified Nature, than to grudge at the coming, and to be weary of the holy duties of such dayes, as Mr. *Badman* did.

Gen. 2. 2. Exod. 31. 13, 14, 15, 16, 17. Mar. 16. 1. Acts 20. 7. 1 Cor. 16. 1, 2. Mar. 2. 27, 28. Revel. 1. 10.

Isa. 5. 8, 13.

Chap. 56. 2.

Amos 8. 5.

Atten. *There may be something in what you say, for he that cannot abide to keep one day holy to God, to be sure he hath given a sufficient proof that he is an unsanctified man; and as such, what should he do in Heaven? that being the place where a perpetual Sabath is to be kept to God; I say, to be kept for ever and ever. And for ought I know, one reason why one day in seven, hath been by our Lord set apart unto holy Duties for men, may be to give them conviction that there is enmity in the hearts of sinners to the God of Heaven, for he that hateth Holiness, hateth God himself. They pretend to love God, and yet love not a holy day, and yet love not to spend that day in one continued act of holiness to the Lord: They had as good say nothing as to call him Lord, Lord, and yet not doe the things that he says. And this Mr.* Badman *was such an one: he could not abide this day, nor any of the Duties of it. Indeed, when he could get from his Friends, and so *spend it in all manner of idleness and profaneness, then he would be pleased well enough: but what was this but a turning the day into night, or other than taking an opportunity at Gods forbidding, to follow our Callings, to solace and satisfie our lusts and delights of the flesh. I take the liberty to speak thus of Mr.* Badman, *upon a confidence of what you, Sir, have said of him, is true.*

Heb. 4. 9.

* How Badman did use to spend the Lords Day.

Wise. You needed not to have made that Apology for your censuring of Mr. *Badman*, for all that knew him, will confirm what you said of him to be true. He could not abide either that day, or any thing else that had the stamp or image of God upon it. Sin, sin, and to do the thing that was naught, was that which he delighted in, and that from a little Child.

Atten. *I must say again, I am sorry to hear it, and that for his own sake, and also for the sake of his Relations, who must needs be broken to pieces with such doings as these: For, for these things sake comes the wrath of God upon the Children of disobedience: and doubtless he must be gone to Hell, if he died without Repentance; and to beget a Child for Hell, is sad for Parents to think on.*

Ephes. 5. 6.

Wise. Of his Dying, as I told you, I will give you a Relation anon, but now we are upon his Life, and upon the Manner of his Life in his Childhood, even of the sins that

attended him then, some of which I have mentioned already; and indeed I have mentioned but some, for yet there are more to follow, and those not at all inferiour to what you have already heard.

Atten. *Pray what were they?*

Wise. Why he was greatly given, and that while a Lad, to grievous *Swearing and Cursing: yea, he then made no more of Swearing and Cursing, than I do of telling my fingers. Yea, he would do it without provocation thereto. He counted it a glory to Swear and Curse, and it was as natural to him, as to eat and drink and sleep.

* Badman given to Swearing and Cursing.

Atten. *Oh! what a young Villain was this! here is, as the Apostle says, a yielding of Members as instruments of unrighteousness unto sin, indeed! This is proceeding from evil to evil with a witness; This argueth that he was a black-mouthed young Wretch indeed.*

Rom. 6. 13.

Wise. He was so; and yet, as I told you, he counted, above all, this kind of sinning, to be *a Badge of his Honour: He reckoned himself a mans Fellow when he had learnt to Swear and Curse boldly.

* Swearing and Cursing a badge of Mr. Badmans honour.

Atten. *I am perswaded that many do think, as you have said, that to Swear, is a thing that does bravely become them, and that it is the best way for a man, when he would put authority, or terrour into his words, to stuff them full of the sin of Swearing.*

Wise. You say right, else, as I am perswaded, men would not so usually belch out their blasphemous Oaths, as they do: they take a pride in it; they think that to swear is Gentleman-like; and having once accustomed themselves unto it, they hardly leave it all the days of their lives.

Atten. *Well, but now we are upon it, pray shew me *the difference between Swearing and Cursing; for there is a difference, is there not?*

* Difference betwixt Swearing and Cursing.

Wise. Yes: There is a difference between Swearing and Cursing, Swearing, vain swearing, such as young *Badman* accustomed himself unto. Now vain and sinful swearing, **Is a light and wicked calling of God,* &c. *to witness to our vain and foolish attesting of* things, *and those* things *are of two sorts.*

* What Swearing is.

1. Things that we swear, are, or shall be done.
2. Things so sworn to, true or false.

1. Things that we swear, are, or shall be done. Thou swearest thou hast done such a thing, that such a thing is so, or shall be so; for it is no matter which of these it is that men swear about, if it be done lightly and wickedly, and groundlesly, it is vain, because it is a sin against the Third Commandement, which says, *Thou shalt not take the Name of the Lord thy God in vain.* For this is a vain using of that Holy and Sacred Name, and so a sin for which, without sound *Repentance*, there is not, nor can be rightly expected, *forgiveness.*

Exod. 20. 7.

Atten. *Then it seems, though as to the matter of fact, a man swears truely, yet if he sweareth lightly and groundlesly, his Oath is evil, and he by it, under sin.*

Wise. Yes; a man may say, †*The Lord liveth*, and that is true, and yet in so saying, *swear falsly*; because he sweareth vainly, needlesly, and without a ground. To swear groundedly and necessarily, (which then a man does, when he swears as being called thereto of God,) that is tolerated of the Word: but this was none of Mr. *Badmans* swearing, and therefore that which now we are not concerned about.

† A man may sin in swearing to a truth.

Jer. 5. 2.

Atten. *I perceive, by the Prophet, that a man may sin in swearing to a Truth: They therefore must needs most horribly sin, that swear to confirm their Jests and Lies; and as they think, the better to beautifie their foolish talking.*

Wise. They sin with an high hand; for they presume to imagine, †that God is as wicked as themselves, to wit, that he is an Avoucher of Lies to be true. For, as I said before, to swear, is to call God to witness; and to swear to *a Lie*, is to call God to witness that that Lie *is true.* This therefore must needs offend; for it puts the highest affront upon the Holiness and Righteousness of God, therefore his wrath must sweep them away. This kind of Swearing is put in *with lying, and killing, and stealing, and committing Adultery*; and therefore must not go unpunished: For if *God will not hold him guiltless that taketh his Name in vain*, which a man may doe when

† He that swears to a Lie, concludes that God is as wicked as himself.

Zech. 5. 3.
Jer. 7. 9.
Hos. 4. 2, 3.

he swears to a truth, (as I have shewed before,) how can it be imagined, that he should hold such guiltless, who, by Swearing, will appeal to God, if *Lies* be not true, or that swear out of their frantick and Bedlam madness. It would grieve and provoke a sober man to wrath, if one should swear to a notorious lye, and avouch that that man would attest it for a truth; and yet thus do men deal with the holy God: They tell their Jestings, Tales and Lies, and then swear *by God* that they are true. Now this kind of Swearing was as common with young *Badman*, as it was to eat when he was an hungred, or to go to bed when it was night.

Atten. *I have often mused in my mind, what it should be that should make men so common in the use of the sin of Swearing, since those that be wise, will believe them never the sooner for that.*

Wise. It cannot be any thing that is good, you may be sure; because the thing it self is abominable: * 1. Therefore it must be from the promptings of the spirit of the Devil within them. 2. Also it flows sometimes from hellish Rage, when the tongue hath set on fire of Hell even the whole course of nature. 3. But commonly Swearing flows from that daring Boldness that biddeth defiance to the Law that forbids it. 4. Swearers think also that by their belching of their blasphemous Oaths out of their black and polluted mouths, they shew themselves the more valiant men: 5. And imagine also, that by these outrageous kind of villianies, they shall conquer those that at such a time they have to do with, and make them believe their lyes to be true. 6. They also swear frequently to get Gain thereby, and when they meet with fools, they overcome them this way. But if I might give advice in this matter, no Buyer should lay out one farthing with him that is a common Swearer in his Calling; especially with such an Oath-master that endeavoureth to swear away his commodity to another, and that would swear his Chapmans money into his own pocket.

* Six Causes of vain Swearing.

Jam. 3. 6, 7, 8, 9.

Atten. *All these causes of Swearing, so far as I can perceive, flow from the same Root as doe the Oaths themselves, even from a hardened and desperate heart. But pray shew me now how wicked cursing is to be distinguished from this kind of swearing.*

Wise. *Swearing, as I said, hath immediately to do with the Name of God, and it calls upon him to be witness to the truth of what is said: That is, if they that swear, swear by him. Some indeed swear by Idols, as by the *Mass*, by our *Lady*, by *Saints*, *Beasts*, *Birds*, and other creatures; but the usual way of our profane ones in *England*, is to swear by God, Christ, Faith, and the like: But however, or by whatever they swear, Cursing is distinguished from Swearing thus.

* How Cursing is distinguished from Swearing.

**To Curse, to Curse profanely, it is to sentence another or our self, for, or to evil: or to wish that some evil might happen to the person or thing under the Curse, unjustly.*

* Of Cursing, what it is.

It is to sentence for, or to evil, (that is, without a cause): Thus *Shimei* cursed *David*: He sentenced him for and to evil unjustly, when he said to him, *Come out, come out thou bloody man, and thou man of Belial. The Lord hath returned upon thee all the blood of the house of* Saul, *in whose stead thou hast reigned, and the Lord hath delivered the kingdom into the hand of* Absalom *thy son: and behold thou art taken in thy mischief, because thou art a bloody man.*

2 Sam. 16. 6, 7, 8.

This *David* calls a grievous Curse. *And behold*, saith he to *Solomon* his Son, *thou hast with thee Shimei a Benjamite, which cursed me with a grievous curse in the day when I went to* Mahanaim.

1 King. 2. 8.

But what was this Curse? Why, First, It was a wrong sentence past upon *David*; *Shimei* called him Bloody man, man of *Belial*, when he was not. Secondly, He sentenced him to the evil that at present was upon him, for being a bloody man, (that is, against the house of *Saul*,) when that present evil overtook *David*, for quite another thing.

And we may thus apply it to the *profane ones of our times, who in their rage and envy, have little else in their mouths but a sentence against their Neighbour for, and to evil unjustly. How common is it with many, when they are but a little offended with one, to cry, *Hang him*, *Damn him*, *Rogue!* This is both a sentencing of him for, and to evil, and is in it self a grievous Curse.

* How the profane ones of our times Curse.

2. The other kind of Cursing, is to wish that some evil might happen to, and overtake this or that person or thing: And this kind of Cursing, *Job* counted a grievous sin. *I have not suffered* (says he) *my mouth to sin, by wishing a curse to his soul*; or consequently, to Body or Estate. This then is a wicked cursing, to wish that evil might either befall another or our selves: And this kind of cursing young *Badman* accustomed himself unto. Job 30. 31.

1. He would wish that evil might befall others; he would wish their Necks broken, or that their Brains were out, or that the Pox, or Plague was upon them, and the like: All which is a devilish kind of cursing, and is become one of the common sins of our age. Badmans way of Cursing.

2. He would also as often wish a Curse to himself, saying, Would I might be hanged, or burned, or that the Devil might fetch me, if it be not so, or the like. We count the **Damme* Blades to be great Swearers; but when in their hellish fury they say, *God-damme me*, *God perish me*, or the like, they rather curse than swear; yea, curse themselves, and that with a Wish that Damnation might light upon themselves; which wish and Curse of theirs, in a little time, they will see accomplished upon them, even in Hell-fire, if they repent not of their sins. * The Damme Blade.

Atten. *But did this young* Badman *accustom himself to such filthy kind of language?*

Wise. I think I may say, that nothing was more frequent in his mouth, and that upon the least provocation. Yea he was so versed in such kind of language, that neither Father, nor Mother, nor Brother, nor Sister, nor Servant, no nor the very Cattel that his Father had, could escape these Curses of his. I say, that even the bruit Beasts when he drove them, or rid upon them, if they pleased not his humour, they must be sure to partake of his curse. *He would wish their Necks broke, their Legs broke, their Guts out, or that the Devil might fetch them, or the like: and no marvel, for he that is so hardy to wish damnation, or other bad curses to himself, or dearest relations; will not stick to wish evil to the silly Beast, in his madness. Badman would curse his Father, &c. * Badman would curse his Fathers Cattel.

Atten. *Well, I see still that this* Badman *was a desperate villain. But pray, Sir, since you have gone thus far, now shew me whence this evil of cursing ariseth, and also what dishonour it bringeth to God; for I easily discern that it doth bring damnation to the soul.*

Wise. This evil of Cursing ariseth, in general, from the desperate wickedness of the heart, but particularly from, †1. *Envie*, which is, as I apprehend, the leading sin to Witchcraft. 2. It also ariseth from *Pride* which was the sin of the fallen Angels; 3. It ariseth too from Scorn and contempt of others: 4. But for a man to curse himself, must needs arise from desperate Madness.

Job 15. Eccles. 7. 22. * Four causes of Cursing.

The *dishonour that it bringeth to God, is this. It taketh away from him his Authority, in whose power it is onely, to Bless and Curse; not to Curse wickedly, as *Mr. Badman*, but justly, and righteously, giving by his Curse to those that are wicked, the due Reward of their deeds.

* The dishonour it brings to God.

Besides, these wicked men, in their wicked cursing of their Neighbour, &c. do even Curse God himself in his handy work. Man is Gods Image, and to curse wickedly the Image of God, is to curse God himself. Therefore as when men wickedly swear, they rend, and tare Gods Name, and make him, as much as in them lies, the avoucher and approver of all their wickedness; so he that curseth and condemneth in this sort his Neighbour, or that wisheth him evil, curseth, condemneth, and wisheth evil to the Image of God, and consequently judgeth and condemneth God himself.

Jam. 3. 9.

Suppose that a man should say with his mouth, I wish that the Kings Picture was burned; would not this mans so saying, render him as an Enemy to the Person of the King? Even so it is with them that, by cursing, wish evil to their neighbour, or to themselves, they contemn the Image, even the Image of God himself.

Atten. *But do you think that the men that do thus, do think that they do so vilely, so abominably?*

Wise. The question is not what men do believe concerning their sin, but what Gods Word says of it: If Gods

Word says that Swearing and Cursing are sins, though men should count them for Vertues, their reward will be a reward for sin, to wit, the damnation of the soul.

To *curse another, and to swear vainly and falsly, are sins against the Light of Nature.

*Swearing and Cursing are sins against the light of Nature.

1. To Curse is so, because, whoso curseth another, knows, that at the same time he would not be so served himself.

2. To Swear also, is a sin against the same Law: for Nature will tell me, that I should not lie, and therefore much less Swear to confirm it. Yea, the Heathens have looked upon Swearing to be a solemn Ordinance of God, and therefore not to be lightly or vainly used by men, though to confirm a matter of truth.

Gen. 31.

Atten. *But I wonder, since Curseing and Swearing are such evils in the eyes of God, that he doth not make some Examples to others, for their committing such wickedness.*

Wise. Alas! so he has, a thousand times twice told, as may be easily gathered by any observing people in every Age and Countrey. I could present you with several my self; but waving the abundance that might be mentioned, I will here present you with *two; One was that dreadful Judgment of God upon one *N. P.* at *Wimbleton* in *Surrey*; who, after a horrible fit of Swearing at, and Cursing of some persons that did not please him, suddenly fell sick, and in little time died raving, cursing and swearing.

*Examples of Gods anger against them that Swear and Curse.

But above all take that dreadful Story of *Dorothy Mately* an Inhabitant of *As*[*h*]*over* in the County of *Darby.*

This *Dorothy Mately*, saith the Relator, was noted by the people of the Town to be a great Swearer, and Curser, and Lier, and Thief; (just like Mr. *Badman.*) And the labour that she did usually follow, was to wash the Rubbish that came forth of the Lead Mines, and there to get sparks of *Lead-Ore*; and her usual way of asserting of things, was with these kind of Imprecations: *I would I might sink into the earth if it be not so, or* I *would God would make the earth open and swallow me up.* Now upon the 23. of *March*, 1660. this

Dorothy was washing of Ore upon the top of a steep Hill, about a quarter of a mile from *Ashover*, and was there taxed by a Lad for taking of two single Pence out of his Pocket, (for he had laid his Breeches by, and was at work in his Drawers;) but she violently denyed it, wishing, *That the ground might swallow her up if she had them:* She also used the same wicked words on several other occasions that day.

Now one *George Hodgkinson* of *Ashover*, a man of good report there, came accidentally by where this *Dorothy* was, and stood still a while to talk with her, as she was washing her Ore; there stood also a little Child by her *Tub-side*, and another a distance from her, calling aloud to her to come away; wherefore the said *George* took the Girle by the hand to lead her away to her that called her: But behold, they had not gone above ten yards from *Dorothy*, but they heard her crying out for help; so looking back, he saw the *Woman*, and her *Tub*, and *Sive*, twirling round, and sinking into the ground. Then said the man, *Pray to God to pardon thy sin, for thou art never like to be seen alive any longer.* So she and her Tub twirled round, and round, till they sunk about three yards into the Earth, and then for a while staid. Then she called for help again, thinking, as she said, that she should stay there. Now the man though greatly amazed, did begin to think which way to help her, but immediately a great stone which appeared in the Earth, fell upon her head, and brake her Skull, and then the Earth fell in upon her and covered her. She was afterwards digged up, and found about four yards within ground, with the Boys two single Pence in her pocket, but her *Tub* and *Sive* could not be found.

Atten. *You bring to my mind a sad story, the which I will relate unto you. The thing is this; About a bow-shoot from where* I *once dwelt, there was a blind Ale-house, and the man that kept it had a Son whose name was* Edward. *This* Edward *was, as it were, an* half-fool, *both in his words, and manner of behaviour. To this blind Ale-house certain jovial companions would once or twice a week come, and this* Ned, (*for so they called him*) *his Father would entertain his guests withall; to wit, by calling for him to make them sport by his foolish words and gestures. So when these boon blades came to this mans house, the Father would call for* Ned: Ned *therefore*

would come forth; and the villain was devilishly addicted to cursing, yea to cursing his Father and Mother, and any one else that did cross him. And because (though he was an half-fool) he saw that his practice was pleasing, he would do it with the more audaciousness.

Well, when these brave fellows did come at their times to this Tippling-house (as they call it) to fuddle and make merry, then must Ned *be called out; and because his Father was best acquainted with* Ned, *and best knew how to provoke him, therefore* He *would usually ask him such questions, or command him such business, as would be sure to provoke him indeed. Then would he (after his foolish manner) Curse his Father most bitterly; at which the old man would laugh, (and so would the rest of the guests, as at that which pleased them best) still continuing to ask, that* Ned *still might be provoked to curse, that they might still be provoked to laugh. This was the mirth with which the old man did use to entertain his guests.*

The curses wherewith this Ned *did use to curse his father, and at which the old man would laugh, were these, and such like:* The Devil take you; The Devil fetch you: *He would also wish him Plagues and Destructions many. Well, so it came to pass, through the righteous Judgement of God, that* Neds *Wishes and Curses were in a little time fulfilled upon his Father; for not many months passed between them after this manner, but the* Devil *did indeed take him, possess him, and also in few days carried him out of this world by death; I say, Satan did take him and possess him: I mean, so it was judged by those that knew him, and had to do with him in that his lamentable condition. He could feel him like a live thing goe up and down in his body, but when tormenting time was come (as he had often tormenting fits) then he would lye like an hard bump in the soft place of his chest, (I mean, I saw it so,) and so would rent and tare him, and make him roar till he died away.*

I told you before, that I was an ear and eye witness of what I *here say; and so I was. I have heard* Ned *in his Roguery, cursing his Father, and his Father laughing thereat most heartily; still provoking of* Ned *to curse, that his mirth might be encreased. I saw his Father also, when he was possessed,* I *saw him in one of his fits, and saw his flesh (as 'twas thought) by the Devil, gathered up on an heap, about the bigness of half an Egge; to the unutterable*

torture and afflict[i]on of the old man. There was also one Freeman, *(who was more than an ordinary Doctor) sent for, to cast out this Devil; and* I *was there when he attempted to do it: The manner whereof was this. They had the possessed into an out-room, and laid him on his belly upon a Form, with his head hanging over the Forms end; then they bound him down thereto: which done, they set a pan of Coals under his mouth, and put something therein which made a great smoak; by this means (as 'twas said) to fetch out the Devil. There therefore they kept the man till he was almost smothered in the smoak, but no Devil came out of him; at which* Freeman *was somewhat abashed, the man greatly afflicted, and* I *made to go away wondering and fearing. In a little time therefore that which possessed the man, carried him out of the World,* according to the cursed Wishes of his Son. *And this was the end of this hellish mirth.*

Wise. These were all sad Judgements.

Atten. *These were dreadful Judgments indeed.*

Wise. Ai, and they look like the Threatning of that Text, (though chiefly it concerned *Judas*,) *As he loved cursing, so let it come unto him; as he delighted not in blessing, so let it be far from him. As he cloathed himself with cursing as with a garment, so let it come into his bowels like water, and as oyl into his bones.*

Psal. 109. 17, 18.

Atten. *It is a fearful thing for Youth to be trained up in a way of Cursing and Swearing.*

Wise. Trained up in them! that I cannot say Mr. *Bad-man* was, for his Father hath oft-times in my hearing, bewailed the badness of his Children, and of this naughty Boy in particular. I believe that the wickedness of his Children made him (in the thoughts of it) goe many a Night with heavy heart to bed, and with as heavy an one to rise in the Morning. But all was one to his graceless Son, neither wholsom counsel, nor fatherly sorrow, would make him mend his Manners.

* There are some indeed that do train up their Children to *swear*, *curse*, *lye* and *steal*, and great is the misery of such poor Children whose hard hap it is to be ushered into the world by, and to be under the tuition too of such ungodly Parents. It had been better for such Parents, had they not begat them, and better for such Children had they not been born. O! methinks for

* A grievous thing to bring up Children wickedly.

a Father or a Mother to train up a Child in that very way that leadeth to Hell and Damnation, what thing so horrible! But *Mr. Badman* was not by his Parents so brought up.

Atten. *But methinks, since this Young* Badman *would not be ruled at home, his Father should have tryed what good could have been done of him abroad, by putting him out to some man of his acquaintance, that he knew to be able to command him, and to keep him pretty hard to some employ: So should he, at least, have been prevented of time to do those wickednesses that could not be done without time to do them in.*

Wise. Alas, his Father did so, *he put him out betimes to one of his own Acquaintance, and entreated him of all love, that he would take care of his Son, and keep him from extravagant wayes. His Trade also was honest and commodious; he had besides a full Employ therein, so that this young *Badman* had no vacant seasons nor idle hours yielded him by his Calling, therein to take opportunities to do *Badly*: but all was one to him, as he had begun to be vile in his Fathers house, even so he continued to be when he was in the house of his Master.

* Badman put to be an Apprentice.

Atten. *I have known some Children, who though they have been very Bad at home, yet have altered much when they have been put out abroad; especially when they have fallen into a Family, where the Governours thereof have made conscience of maintaining of the Worship and Service of God therein; but perhaps that might be wanting in Mr.* Badmans *Masters house.*

Wise. Indeed some Children do greatly mend, when put under other mens Roofs; but, as I said, this naughty *boy* did not so; nor did his *badness* continue, because he wanted a Master that both could and did correct it: For his *Master was a very good man, a very devout person; one that frequented the best Soul-means, that set up the Worship of God in his Family, and also that walked himself thereafter. He was also a man very meek and merciful, one that did never overdrive young *Badman* in business, nor that kept him at it at unseasonable hours.

* Young Badmans Master, and his qualifications.

Atten. *Say you so! This is rare:* I *for my part can see but few that can parallel, in these things, with Mr.* Badmans *Master.*

Wise. Nor I neither, (yet *Mr. Badman* had such an one;) for, for the most past, †Masters are now a days such as mind nothing but their worldly concerns, and if Apprentices do but answer their commands therein, Soul and Religion may go whither they will. Yea, I much fear, that there have been many towardly Lads put out by their parents to such Masters, that have quite undone them as to the next world.

† A bad Master, a bad thing.

Atten. *The more is the pity. But pray, now you have touched upon this subject, shew me how many wayes a Master may be the ruin of his poor Apprentice.*

Wise. Nay, I cannot tell you of *all* the wayes, yet some of them I will mention.

Suppose then that a towardly Lad be put to be an Apprentice with one that is reputed to be a Godly man, yet that Lad may be ruined many wayes; that is, if his Master be not circumspect in all things that respect both God and man, and that before his Apprentice.

1. †If he be not moderate in the use of his Apprentice; if he drives him beyond his strength; if he holds him to work at unseasonable hours; if he will not allow him convenient time to read the Word, to Pray, *&c.* This is the way to destroy him; that is, in those tender begin[n]ings of good thoughts, and good beginnings about spiritual things.

† How many ways a Master may be the ruin of an Apprentice.

2. If he suffers his house to be scattered with profane and wicked Books, such as stir up to lust, to wantonness, such as teach idle, wanton, lascivious discourse, and such as has a tendency to provoke to profane drollery and Jesting; and lastly, such as tend to corrupt, and pervert the Doctrine of Faith and Holiness. All these things will eat as doth a canker, and will quickly spoil, in Youth, *&c.* those good beginnings that may be putting forth themselves in them.

3. If there be a mixture of Servants, that is, if some very bad be in the same place, that's a way also to undo such tender Lads; for they that are bad and sordid Servants, will be often (and they have an opportunity too, to be) distilling and fomenting of their profane and wicked words and tricks before them, and these will easily stick in the flesh and minds of Youth, to the corrupting of them.

4. If the Master have one Guise for abroad, and another for home; that is, if his Religion hangs by in his house as his Cloak does, and he be seldom in it, except he be abroad; this, young beginners will take notice of, and stumble at. We say, *Hedges have eyes, and little Pitchers have ears*; and indeed, †Children make a greater inspection into the Lives of Fathers, Masters, *&c.* than oft-times they are aware of: And therefore should Masters be carefull, else they may soon destroy good beginnings in their Servants.

† Children are great observers of what older folks doe.

5. If the Master be unconscionable in his Dealing, and trades with lying words; or if bad Commodities be avouched to be good, or if he seeks after unreasonable gain, or the like; his servant sees it, and it is enough to undo him. *Elies Sons being bad before the congregation, made Men despise the sacrifices of the Lord.*

1 Sam. 2.

But these things by the by, only they may serve for a hint to Masters to take heed that they take not Apprentices to destroy their Souls. But young *Badman* had none of these hinderances; *His father took care, and provided well for him, as to this: He had a good Master, he wanted not good Books, nor good Instruction, nor good Sermons, nor good Examples, no nor good fellow-Servants neither: but all would not doe.

* Badman had all advantages to be good, but continued Badman still.

Atten. *'Tis a wonder, that in such a Family, amidst so many spiritual helps, nothing should take hold of his heart! What! not good Books, nor good Instructions, nor good Sermons, nor good Examples, nor good fellow-Servants, nor nothing do him good!*

Wise. You talk, he minded none of these things; nay, all these were *abominable to him.

* All good things abominable to Badman.

1. For good Books, they might lie in his Masters house till they rotted for him, he would not regard to look into them; but, contrary-wise, would get all the bad and abominable Books that he could, as beastly Romances, and books full of Ribbauldry, even such as immediately tended to set all fleshly lusts on fire. True, he durst not be known to have any of these, to his Master; therefore would he never let them be seen by him, but would keep them in close places, and peruse them at such times, as yielded him fit opportunities thereto.

2. For good Instruction, he liked that, much as he liked good books; his care was to hear but little thereof, and to forget what he heard as soon as 'twas spoken. Yea, I have heard some that knew him then, say, that one might evidently discern by the shew of his countenance and gestures, that good counsel was to him like **little-ease*, even a continual torment to him; nor did he ever count himself at liberty, but when farthest off of wholsom words. He would hate them that rebuked him, and count them his deadly enemies.

* Good counsel to Badman like Little-Ease. Prov. 9. 8. Chap. 15. 12.

3. For good Example; which was frequently set him by his Master, both in Religious and Civil matters; these, young *Badman* would laugh at, and would also make a byword of them, when he came in place where he with safety could.

4. His Master indeed would make him go with him to Sermons, and that where he thought the best Preachers were, but this ungodly young man, what shall I say, was (I think) a *Master of Art* in all mischief; he had these wicked ways to hinder himself of hearing, let the Preacher thunder never so loud.

1. *His way was, when come into the place of hearing, to sit down in some corner, and then to fall fast asleep.

* How Badman used to behave himself at Sermons.

2. Or else to fix his adulterous eyes upon some beautifull Object that was in the place, and so all Sermon-while, therewith be feeding of his fleshly lusts.

3. Or, if he could get near to some that he had observed would fit his humour, he would be whispering, gigling, and playing with them, till such time as Sermon was done.

Atten. *Why! he was grown to a prodigious height of wickedness.*

Wise. He was so, and that which aggravates all, was, this was his practice as soon as he was come to his Master, he was as ready at all these things, as if he had, before he came to his Master, served an Apprentiship to learn them.

Atten. *There could not but be added* (*as you relate them*) *Rebellion to his sin. Methinks it is as if he had said*, I *will not hear*, I will *not regard*, I will *not mind good*, I will *not mend*, I will *not turn*, I will *not be converted.*

Wise. You say true, and I know not to whom more fitly to compare him, †than to that man, who when I my self rebuked him for his wickedness, in this great huff replied; *What would the Devil do for company, if it was not for such as I.*

† The desperate words of one H. S. who once was my Companion. He was own brother to Ned, of whom you read before.

Atten. *Why did you ever hear any man say so.*

Wise. Yes, that I did; and this young *Badman* was as like him, as an *Egg* is like an *Egg*. Alas! the Scripture makes mention of many that by their actions speak the same. *They say unto God, Depart from us, for we desire not the knowledge of thy ways*; Again, *They refuse to hearken, and pull away their shoulder, and stop their ears; yea, they make their hearts hard as an Adamant-stone, lest they should hear the Law, and the words that the Lord of Host*[s] *hath sent.* What are all these but such as *Badman*, and such as the young man but now mentioned? That young man was my Play-fellow when I was solacing my self in my sins: I may make mention of him to my shame; but he has a great many fellows.

Job 21. 14. Zech. 1. 11, 12, 13.

Atten. *Young* Badman *was like him indeed, and he trod his steps, as if his wickedness had been his very Copy; I mean, as to his desperateness: for had he not been a desperate one, he would never have made you such a reply, when you was rebuking of him for his sin. But when did you give him such a rebuke?*

Wise. A while after God had parted him and I, by Calling of me (as I hope) by his Grace, still leaving him in his sins; and so far as I could ever gather, as he lived, so he died, even as Mr. *Badman* did: but we will leave him, and return again to our discourse.

Atten. *Ha, poor obstinate sinners! doe they think that God cannot be even with them?*

Wise. I do not know, what they think, but I know that God hath said, That as *He cried, and they would not hear, so they shall crie, and I will not hear, saith the Lord.* Doubtless there is a time a coming, when Mr. *Badman* will crie for this.

Zech. 7. 13.

Atten. *But I wonder that he should be so expert in wickedness, so soon! alas, he was but a Stripling, I suppose, he was, as yet, not Twenty.*

Wise. No, nor Eighteen neither: but (as with *Ishmael*, and with the Children that mocked the Prophet) the seeds of sin did put forth themselves betimes in him.

Gen. 21. 9, 10. 2 King. 2. 23, 24.

Atten. *Well, he was as wicked a young man as commonly one shall hear of.*

Wise. You will say so, when you know all.

Atten. All, *I think here is a great* All; *but if there is more behind, pray let us hear it.*

Wise. Why, then I will tell you, that he had not been with his Master much above a year and a half, but he came †acquainted with three young Villains (who here shall be nameless,) that taught him to adde to his sin, much of like kind; and he as aptly received their Instructions. One of them was chiefly given to Uncleanness, another to Drunkenness; and the third to Purloining, or stealing from his Master.

† Badmans Acquaintance.

Atten. *Alas poor Wretch, he was bad enough before, but these, I suppose, made him much worse.*

Wise. That they made him worse you may be sure of, for they taught him to be an *Arch*, a *chief* one in all their wayes.

Atten. *It was an ill hap that he ever came acqu[a]inted with them.*

Wise. You must rather word it thus. *It was the Judgement of God that he did; that is, *he came acquainted with them, through the anger of God.* He had a good Master, and before him a good Father: By these he had good counsel given him for Months and Years together; but his heart was set upon mischief, he loved wickedness more than to do good, even untill his Iniquity came to be hateful; therefore, *from the anger of God* it was, that these companions of his, and he, did at last so acquaint together. Sayes *Paul*, *They did not like to retain God in their knowledge*; and what follows? *wherefore, God gave them over*, or *up to their own hearts lusts.* And again, *As for such as turn aside to their own crooked wayes, the Lord shall lead them forth with the workers of iniquity.* This therefore was Gods hand upon him, that he might be destroyed, be damned; because he received not the love of the Truth that he

* A Sign of Gods Anger.

Rom. 1. 28.

Psal. 125. 5.

2 Thess. 2. 10, 11, 12.

might be saved. He chose his Delusions and Deluders for him, even the company of base men, of Fools, that he might be destroyed. Prov, 12. 20.

Atten. *I cannot but think indeed, that it is a Great Judgment of God for a man to be given up to the company of vile men; for what are such but the Devils* Decoyes, even those by whom he drawes the simple into the Net? A Whoremaster, a Drunkard, a Thiefe, what are they but the Devils baits, by which he catcheth others?* The Devils Decoys.

Wise. You say right; but this young *Badman* was no simple one, if by simple, you mean one *uninstructed*; for he had often good counsel given him: but if by simple, you mean, him that is a Fool as to the true Knowledge of, and Faith in Christ, then he was a simple one indeed: for he chose death, rather than life, and to live in continual opposition to God, rather than to be Reconciled unto him; according to that saying of the wise man; *The fooles hated knowledge, and did not choose the Fear of the Lord:* and Prov. 1. 29. what Judgement more dreadfull can a fool be given up to, than to be delivered into the hands of such men, that have skill to do nothing, but to ripen sin, and hasten its finishing unto damnation? And *therefore* men should be afraid of offending God, *because* he can in this manner punish them for their sins. I knew a man that once was, as I thought, hopefully awakened about his Condition; yea, I knew two that were so awakened; but in time they began to draw back, and to incline again to their lusts; wherefore, God gave them up to the company of three or four men, that in less than three years time brought them roundly to the Gallows, where they were hanged like Dogs, because they refused to live like honest men. This was done at Bedford.

Atten. *But such men do not believe, that thus to be given up of God, is in Judgement and anger; they rather take it to be their liberty, and do count it their happiness; they are glad that their Cord is loosed, and that the reins are in their neck; they are glad that they may sin without controul, and that they may choose such company as can make them more expert in an evil way.*

Wise. Their Judgement is *therefore* so much the greater, because thereto is added blindness of Mind, and hardness of

Heart in a wicked way. They are turned up to the way of Death, but must not see to what place they are going: They must go as the Ox to the slaughter, and as the Fool to the Correction of the Stocks, till a Dart strikes through their Liver, not knowing that it is for their life. This, I say, makes their Judgement double, they are given up of God, for a while to sport themselves with that which will assuredly *make them mourn at last, when their flesh and their body is consumed.* These are those that *Peter* speaks of, that shall utterly perish in their own corruptions; these, I say, *who count it pleasure to ryot in the day-time*, and that *sport themselves with their own deceivings*, are, *as natural bruit beasts, made to be taken and destroyed.*

Prov. 7. 12, 13.

Prov. 5. 11.

2 Pet. 2. 12, 13.

Atten. *Well, but I pray now concerning these three Villains that were young* Badmans *companions*: *Tell me more particularly how he carried it then.*

Wise. How he carried it! why, he did as they. I intimated so much before, when I said, they made him an *arch*, a *chief* one in their ways.

First, He became a Frequenter of **Taverns* and *Tippling-houses*, and would stay there untill he was even as drunk as a Beast. And if it was so, that he could not get out by day, he would, be sure, get out by night. Yea, he became so common a Drunkard, at last, that he was taken notice of to be a Drunkard even by all.

* Badman becomes a frequenter of Taverns.

Atten. *This was Swinish, for Drunkenness, is so beastly a sin, a sin so much against Nature, that I wonder that any that have but the appearance of Men, can give up themselves to so beastly* (*yea, worse than beastly*) *a thing.*

Wise. It is a Swinish vanity indeed. *I will tell you another Story. There was a Gentleman that had a Drunkard to be his *Groom*, and coming home one night very much abused with Beer, his Master saw it. Well (quoth his Master within himself,) I will let thee alone to night, but to morrow morning I will convince thee that thou art worse than a Beast, by the behaviour of my Horse. So when morning was come, he bids his man goe and water his Horse, and so he did; but coming up to his Master, he commands him to water him

* A Story for a Drunkard.

again; so the fellow rid into the water the second time, but his masters horse would now drink no more, so the fellow came up and told his Master. Then said his Master, Thou drunken sot, thou art far worse than my Horse, he will drink but to satisfie nature, but thou wilt drink to the abuse of nature; he will drink but to refresh himself, but thou to thy hurt and dammage; He will drink, that he may be more serviceable to his Master, but thou, till thou art uncapable of serving either God or Man. O thou Beast, how much art thou worse than the horse that thou ridest on.

Atten. *Truly I think that his Master served him right; for in doing as he did, he shewed him plainly, as he said, that he had not so much government of himself as his horse had of himself, and consequently that his beast did live more according to the Law of his nature by far, than did his man. But pray go on with what you have further to say.*

Wise. Why, I say, that there are †four things, which if they were well considered, would make drunkenness to be abhorred in the thoughts of the Children of men.

† Four evils attend drunkenness.

1. It greatly tendeth to impoverish and beggar a man. *The Drunkard*, says *Solomon*, *shall come to poverty.* Many that have begun the world with Plenty, have gone out of it in Rags; through drunkenness. Yea, many Children that have been born to good Estates, have yet been brought to a Flail & a Rake, through this beastly sin of their Parents.

Prov. 23. 20, 21.

2. This sin of Drunkenness, it bringeth upon the Body, many, great, and incurable Diseases, by which Men do in little time come to their end, and none can help them. So, because they are overmuch wicked, therefore they dye before their time.

Eccles. 7. 17.

3. Drunkenness, is a sin that is often times attended with abundance of other evils. *Who hath woe? Who hath sorrow? Who hath contention? Who hath babblings? Who hath wounds without cause? Who hath redness of the eyes? They that tarry long at the Wine, they that go to seek mixt wine.* That is, the Drunkard.

Prov. 23. 29, 30.

4. By Drunkenness, Men do often times shorten their dayes; goe out of the Ale-house drunk, and break their Necks

before they come home. Instances not a few might be given of this, but this is so manifest, a man need say nothing.

Atten. **But that which is worse than all is, it also prepares men for everlasting burnings.*

1 Cor. 6. 10.

**The fifth evil the worst.*

Wise. Yea, and it so stupifies and besotts the soul, that a man that is far gone in Drunkenness, is hardly ever recovered to God. Tell me, when did you see an old drunkard converted? No, no, such an one will sleep till he dies, though he sleeps on the top of a *Mast, let his dangers be never so great and Death and damnation never so near, he will not be awaked out of his sleep. So that if a man have any respect either to Credit, Health, Life or Salvation, he will not be a drunken man. But the truth is, where this sin gets the upper hand, men are, as I said before, so intoxicated and bewitched with the seeming pleasures, and sweetness thereof; that they have neither heart nor mind to think of that which is better in itself; and would, if imbraced, do them good.

**Prov. 23. 34, 35.*

Atten. *You said that drunkenness tends to poverty, yet some make themselves rich by drunken bargains.*

Wise. *I said so, because the Word says so. And as to some mens getting thereby, that is indeed but *rare*, and *base*: yea, and base will be the end of such gettings. The Word of God is against such wayes, and the curse of God will be the end of such doings. An Inheritance may sometimes thus be hastily gotten at the beginning, but the end thereof shall not be blessed. Hark what the Prophet saith; *Wo to him that coveteth an evil covetousness, that he may set his nest on high.* Whether he makes drunkenness, or ought else, the engine and decoy to get it; for that man doth but consult the shame of his own house, the spoiling of his family, and the damnation of his Soul; for that which he getteth by working of iniquity, is but a getting by the devices of Hell; Therefore he can be no gainer neither for himself or family, that gains by an evil course. But this was one of the sins that Mr. *Badman* was addicted to after he came acquainted with these three fellows, nor could all that his Master could do break him of this Beastly sin.

**An Objection answered.*

Habak. 2, 9, 10, 11, 12.

Ver. 5, 15.

Atten. *But where, since he was but an Apprentice, could he*

get Money to follow this practice, for drunkenness, as you have intimated, is a very costly sin.

Wise. His Master *paid for all. For, (as I told you before) as he learned of these three Villains to be a Beastly Drunkard; so he learned of them to pilfer and steal from his Master. Sometimes he would sell off his Masters Goods, but keep the Money, that is when he could; also sometimes he would beguile his Master by taking out of his Cashbox: and when he could do neither of these, he would convey away of his Masters wares, what he thought would be least missed, and send or carry them to such and such houses, where he knew they would be laid up to his use, and then appoint set times there, to meet and make merry with these fellowes.

* Badmans Masters Purse paid for his drunkenness.

Atten. *This, was as bad, nay, I think, worse than the former; for by thus doing, he did, not only run himself under the wrath of God, but has endangered the undoing of his Master and his Familie.*

Wise. Sins go not alone, but follow one the other as do the links of a Chain; he that will be a drunkard, must have money either of his own, or of some other mans; either of his Fathers, Mothers, Masters, or at the high-way, or some way.

Atten. *I fear that many an honest man is undone by such kind of servants.*

Wise. I am of the same mind with you, but *this should make the dealer the more wary what kind of Servants he keeps, and what kind of Apprentices he takes. It should also teach him to look well to his Shop himself, also to take strict account of all things that are bought and sold by his Servants. The Masters neglect herein may embolden his servant to be bad, and may bring him too in short time to rags and a morsel of Bread.

* A Caution for Masters.

Atten. *I am afraid that there is much of this kind of pilfering among servants in these bad dayes of ours.*

Wise. Now, while it is in my mind, I will tell you a story. When I was in prison, there came a woman to me that was under a great deal of trouble. So I asked her (she being a stranger to me) what she had to say to me. *She said, she was afraid she should be damned.* I asked her the cause of those fears. *She told me that she had sometime*

since lived with a Shop-keeper at Wellingborough, *and had robbed his box in the Shop several times of Money, to the value of more than now I will say*; *and pray*, says she, *tell me what I shall do.* I told her, I would have her go to her Master, and make him satisfaction: *She said, she was afraid*; I asked her why? *She said, she doubted he would hang her.* I told her, that I would intercede for her life, and would make use of other friends too to do the like; *But she told me, she durst not venture that.* Well, said I, shall I send to your Master, while you abide out of sight, and make your peace with him, before he sees you; and with that, I asked her her Masters name. But all that she said in answer to this, was, *Pray let it alone till I come to you again.* So away she went, and neither told me her *Masters* Name, nor her *own:* This is about ten or twelve years since, and I never saw her again. I tell you this story for this cause; to confirm your fears, that such kind of servants too many there be; and that God makes them sometimes like old *Tod*, of whom mention was made before, (through the terrors that he layes upon them) to betray themselves.

I could tell you of another, that came to me with a like relation concerning her self, and the robbing of her Mistress; but at this time let this suffice.

Atten. *But what was that other Villain addicted to, I mean, young* Badmans *third companion?*

Wise. *Uncleanness. I told you before, but it seems you forgot.

* Badmans third companion addicted to Uncleanness.

Atten. *Right, it was Uncleanness. Uncleanness is also a filthy sin.*

Wise. It is so; and yet it is one of the most reigning sins in our day.

Atten. *So they say, and that too among those that one would think had more wit, even among the great ones.*

Wise. The more is the pity: for usually Examples that are set by them that are great and chief, *spread sooner, and more universally, then do the sins of other men; yea, and when such men are at the head in transgressing, sin walks with a bold face through the Land. As *Jeremiah* saith of the Prophets, so may it be said of such, *From them is profaneness gone forth into all the land*; that is, with bold and audacious face, *Jer.* 23. 15.

* Sins of great men dangerous.

Atten. *But pray let us return again to Mr.* Badman *and his companions. You say one of them was very vile in the commission of Uncleanness.*

Wise. Yes, so I say; not but that he was a Drunkard and also Thievish, but he was most arch in this sin of Uncleanness: This Roguery was his Master-piece, for he was a Ringleader to them all in the beastly sin of Whoredom. He was also best acquainted with such houses where they were, and so could readily lead the rest of his Gang unto them. The Strumpets also, because they knew this young Villain, would at first discover themselves in all their whorish pranks to those that he brought with him.

Atten. *That is a deadly thing: I mean, it is a deadly thing to young men, when such beastly queans, shall, with words and carriages that are openly tempting, discover themselves unto them; It is hard for such to escape their Snare.*

Wise. That is true, therefore the Wise mans counsel is the best: *Come not near the door of her house*; for they are (as you say) very tempting, as is seen by her in the *Proverbs. I looked* (says the Wise man) *through my casement, and beheld among the simple ones, I discerned a young man void of understanding, passing through the streets near her corner, and he went the way to her house: In the twilight, in the evening, in the black and dark night. And behold, there met him a Woman, with the attire of an harlot, and subtle of heart*; (* *she is loud and stubborn, her feet abide not in her house. Now she is without, now she is in the street, and lieth in wait at every corner.*) *So she caught him, and kiss'd him, and with an impudent face said unto him: I have peace offerings with me; this day have I payed my vows. Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee. I have decked my bed with coverings of Tapestry, with carved works, with fine Linnen of* Ægypt: *I have perfumed my bed with Myrrhe, Aloes, and Cinnamon; come let us take our fill of love untill the Morning, let us solace our selves with loves.* Here was a bold Beast: And indeed, the very eyes, hands, words and ways of such, are all snares and bands to youthful, lustful fellows: And with these was young *Badman* greatly snared.

Prov. 5. 8.

Chap. 7. 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18.

* Signs of a whore.

Atten. *This sin of Uncleanness is mightily cried out against both by* Moses, *the Prophets, Christ, and his Apostles; and yet, as we see, for all that, how men run headlong to it!*

The sin of Uncleanness cried out against.

Wise. You have said the truth, and I will adde, that God, to hold men back from so filthy a sin, has set such a stamp of his Indignation upon it, and commanded such evil effects to follow it, that were not they that use it bereft of all Fear of God, and love to their own health, they could not but stop and be afraid to commit it. For, besides the eternal Damnation that doth attend such in the next world, (for these *have no Inheritance in the Kingdom of Christ and of God*, Ephes. 5.) the evil effects thereof in this world are dreadfull.

Atten. *Pray shew me some of them, that as occasion offereth it self, I may shew them to others for their good.*

Wise. So I will. *1. It bringeth a man (as was said of the sin before) to want and poverty; *for by means of a Whorish woman, a man is brought to a piece of bread.* The reason is, for that an Whore will not yield without hire; and men when the Devil and Lust is in them, and God and his Fear far away from them, will not stick, so they may accomplish their desire, to lay *their Signet, their Bracelets, and their Staff* to pledge, rather than miss of the fulfilling of their lusts. 2. Again, by this sin men diminish their strength, and bring upon themselves, even upon the Body, a multitude of Diseases. This King *Lemuel's* Mother warned him of. *What my Son*, said she, *and what the son of my womb, and what the Son of my Vows: Give not thy strength unto women, nor thy ways to that which destroyeth Kings.* This sin is destructive to the Body. Give me leave to tell you another story. *I have heard of a great man that was a very unclean person, and he had lived so long in that sin, that he had almost lost his sight. So his Physicians were sent for, to whom he told his Disease; but they told him, that they could do him no good, unless he would forbear his Women. *Nay then*, said he, *farewell sweet Sight.* Whence observe, that this sin, as I said, is destructive to the Body;

* What evils attend this sin.

Prov. 6. 26.

Gen. 38. 18.

Prov. 31. 1, 2.

* A Story for unclean persons to take notice of.

and also, that some men be so in love therewith, that they will have it, though it destroy their body.

Atten. *Paul says also, that he that sins this sin,* sins against his own Body. *But what of that? he that will run the hazard of eternal Damnation of his Soul, but he will commit this sin, will for it run the hazard of destroying his Body. If young* Badman *feared not the Damnation of his Soul, do you think that the consideration of impairing of his Body, would have deterred him therefrom?*

Wise. You say true. But yet, methinks, there are still such bad effects follow, often, upon the commission of it, that if men would consider them, it would put, at least, a stop to their career therein.

Atten. *What other evil effects attend this sin?*

Wise. Outward shame and disgrace, and that in these particulars:

More evils attend this sin.

First, There often follows this foul sin, *the Foul Disease*, now called by us the *Pox*. A disease so nauseous and stinking, so infectious to the whole body (and so intailed to this sin) that hardly are any common with unclean Women, but they have more or less a touch of it to their shame.

Atten. *That is a foul disease indeed: I knew a man once that rotted away with it; and another that had his Nose eaten off, and his Mouth almost quite sewed up thereby.*

Wise. It is a Disease, that where it is, it commonly declares, that the cause thereof is Uncleanness. It declares to all that behold such a man, that he is an odious, a beastly, unclean person. This is that strange punishment that *Job* speaks of, that is appointed to seize on these *workers of Iniquity.* Job 31. 1, 2, 3.

Atten. *Then it seems you think that the strange punishment that* Job *there speaks of, should be the foul disease.*

Wise. I have thought so indeed, and that for this reason: We see that this Disease is entailed as I may say, to this most beastly sin, nor is there any disease so entailed to any other sin, as this to this. That this is the sin to which the strange Punishment is entailed, you will easily perceive when you read the Text. *I made a covenant with mine eyes,* said Job, *why*

should I think upon a Maid? For what portion is there (for that sin) *from above, and what Inheritance of the Almighty from on high?* And then he answers himself; *Is not destruction to the wicked, and a strange punishment to the workers of iniquity?* This strange Punishment is the *Pox*.

Also I think that this foul Disease is that which *Solomon* intends, when he saith, (speaking of this unclean and beastly creature) *A wound and dishonour shall he get, and his reproach shall not be turned away.* A Punishment *Job* calls it, a Wound and Dishonour, *Solomon* calls it; and they both do set it as a Remark upon this sin; *Job* calling it a *strange punishment*, and *Solomon* a *reproach that shall not be turned away* from them that are common in it.

Prov. 6. 33.

Atten. *What other things follow upon the commission of this beastly sin?*

Wise. Why, often-times it is attended with Murder, with the murder of the Babe begotten on the defiled bed. How common it is for the Bastard-getter and Bastard-bearer, to consent together to murder their Children, will be better known at the day of Judgement; yet something is manifest now.

I will tell you another story. An ancient man, one of mine acquaintance, a man of good credit in our Countrey, had a Mother that was a Midwife: who was mostly imployed in laying great persons. To this womans house, upon a time, comes a brave young Gallant on horseback, to fetch her to lay a young Lady. So she addresses herself to go with him; wherefore, he takes her up behind him, and away they ride in the night. Now they had not rid far, but the Gentleman litt off his horse, and taking the old Midwife in his arms from the horse, turned round with her several times, and then set her up again; then he got up, and away they went till they came at a stately house, into which he had her, and so into a Chamber where the young Lady was in her pains: He then bid the Midwife do her Office, and she demanded help, but he drew out his Sword and told her, if she did not make speed to do her Office without, she must look for nothing but death. Well, to be short, this old Midwife laid the young Lady, and a fine sweet Babe she had; Now there was made in a Room hard by, a very great Fire: so the Gentleman took up the Babe, went and drew the coals from

the stock, cast the Child in, and covered it up, and there was an end of that. So when the Midwife had done her work, he paid her well for her pains, but shut her up in a dark room all day, and when night came, took her up behind him again, and carried her away, till she came almost at home; then he turned her round, and round, as he did before, and had her to her house, set her down, bid her Farewell, and away he went: And she could never tell who it was.

This Story the Midwifes son, who was a Minister, told me; and also protested that his mother told it him for a truth.

Atten. *Murder doth often follow indeed, as that which is the fruit of this sin: but sometimes God brings even these Adulterers, and Adulteresses to shameful ends. I heard of one, (I think, a Doctor of Physick) and his Whore, who had had three or four Bastards betwixt them, and had murdered them all, but at last themselves were hanged for it, in or near to* Colchester. *It came out after this manner: The Whore was so afflicted in her conscience about it, that she could not be quiet untill she had made it known: Thus God many times makes the actors of wickedness their own accusers, and brings them by their own tongues to condigne punishment for their own sins.*

Wise. There has been many such instances, but we will let that pass. I was once in the presence of a Woman, a married woman, that lay sick of the sickness whereof she died; and being smitten in her conscience for the sin of Uncleanness, which she had often committed with other men, I heard her (as she lay upon her Bed) cry out thus: *I am a Whore, and all my Children are Bastards: And I must go to Hell for my sin; and look, there stands the Devil at my beds feet to receive my Soul when I die.*

Atten. *These are sad storyes, tell no more of them now, but if you please shew me yet some other of the evil effects of this beastly sin.*

Wise. This sin is such a snare to the *Soul*, that unless a miracle of Grace prevents, *it* unavoidably perishes in the enchanting and bewitching pleasures of it. This is manifest by these, and such like Texts.

The Adulteress will hunt for the precious life. Whoso committeth adultery with a woman, lacketh understanding, and he that doth it destroys his own soul. An Prov. 6. 26.

Whore is a deep ditch, and a strange woman is a narrow pit.

Chap. 23. 27. Prov. 2. 18, 19. *Her house inclines to death, and her pathes unto the dead. None that go in unto her return again, neither take they hold of the path of life. She hath cast down many wounded; yea many strong men*

Chap. 7. 25, 26, 27. *have been slain by her, her house is the way to Hell, going down to the Chambers of Death.*

Atten. *These are dreadful sayings, and do shew the dreadful state of those that are guilty of this sin.*

Wise. Verily so they doe. But yet that which makes the whole more dreadful, is, That men are given up to this sin, because they are abhorred of God, and because abhorred, therefore they shall fall into the commission of it; and shall live there. Prov. 22. 14. *The mouth* (that is, the flattering Lips) *of a strange woman is a deep pit, the abhorred of the Lord shall fall therein.* Therefore it saith again of such, that they Ephes. 5. 5. *have none Inheritance in the Kingdom of Christ and of God.*

Atten. *Put all together, and it is a dreadful thing to live and die in this transgression.*

Wise. True. But suppose, that instead of all these Judgments, this sin had attending of it all the felicities of this life, and no bitterness, shame, or disgrace mixed with it, yet one hour in Hell will spoil all. O! this Hell, Hell-fire, Damnation in Hell, it is such an inconceivable punishment, that were it but throughly believed, it would nip this sin, with others, in the head. But here is the mischief, those that give up themselves to these things, do so harden themselves in Unbelief and Atheism about the things, the punishments that God hath threatned to inflict upon the committers of them, that at last they arrive to, almost, an absolute and firm belief that there is no Judgment to come hereafter: Else they would not, they could not, no not attempt to commit this sin, by such abominable language as some do.

I heard of one that should say to his Miss, when he tempted her to the committing of this sin, *If thou wilt venture thy Body, I will venture my Soul.* And I my self heard another say, when he was tempting of a Maid to commit uncleanness with him, (it was in *Olivers* dayes) That if she did prove with Child, he

Desperate words.

would tell her how she might escape punishment, (and that was then somewhat severe,) Say (saith he) when you come before the Judge, *That you are with Child by the Holy Ghost.* I heard him say thus, and it greatly afflicted me; I had a mind to have accused him for it before some Magistrate; but he was a great man, and I was poor, and young: so I let it alone, but it troubled me very much.

Atten. *'Twas the most horrible thing that ever I heard in my life. But how far off are these men from that Spirit and Grace that dwelt in* Joseph!

Wise. Right; when *Joseph*'s Mistress tempted him, yea tempted him daily; yea, she laid hold on him, and said with her Whores forehead, *Come lie with me*, but he refused: He hearkned not to lie with her, or to be with her. Mr. *Badman* would have taken the opportunity.

Gen. 39. 10. Of chaste Joseph.

And a little to comment upon this of *Joseph.*

1. Here is a *Miss*, a *great* Miss, the Wife of the Captain of the Guard, some beautiful Dame, I'le warrant you.

2. Here is a Miss *won*, and in her whorish Affections come over to *Joseph*, without his speaking of a word.

3. Here is her unclean Desire made known; *Come lie with me*, said she.

4. Here was a fit opportunity. *There was none of the men of the house there within.*

5. *Joseph* was a young man, full of strength, and therefore the more in danger to be taken.

6. This was to him, a Temptation, from her, that lasted days.

7. And yet *Joseph* refused, 1. Her daily Temptation; 2. Her daily Solicitation: 3. Her daily Provocation, heartily, violently and constantly. For when she caught him by the Garment, saying, *Lie with me*, he left his Garment in her hand, and gat him out. Ay, and although contempt, treachery, slander, accusation, imprisonment, and danger of death followed, (for an Whore careth not what mischief she does, when she cannot have her end) yet *Joseph* will not defile himself, sin against God, and hazard his own eternal salvation.

Atten. *Blessed* Joseph! *I would thou hadst more fellows!*

Wise. Mr. *Badman* has more fellows than *Joseph*, else there

would not be so many Whores as there are: For though I doubt not but that *that* Sex is bad enough this way, yet I verily believe that many of them are made Whores at first by the flatteries of *Badmans* fellows. Alas! there is many a woman plunged into this sin at first even by promises of Marriage. I say, by these promises they are flattered, yea, forced into a consenting to these Villanies, and so being in, and growing hardened in their hearts, they at last give themselves up, even as wicked men do, to act this kind of wickedness with greediness. But *Joseph* you see, was of another mind, for the Fear of God was in him.

Many are made whores by promises of Marriage, &c.

I will, before I leave this, tell you here two notable storyes; and I wish Mr. *Badmans* companions may hear of them. They are found in *Clarks Looking-glass for Sinners*; and are these.

Mr. *Cleaver* (says Mr. *Clark*) reports of one whom he knew, that had committed the act of Uncleanness, whereupon he fell into such horror of Conscience that he hanged himself; leaving it thus written in a paper. *Indeed*, (saith he) *I acknowledge it to be utterly unlawful for a man to kill himself, but I am bound to act the Magistrates part, because the punishment of this sin is death.*

Clarks Looking-glass for Sinners, Chap. 2. Pag. 12.

Clark doth also in the same page make mention of two more, who as they were committing Adultery in *London*, were immediately struck dead with fire from Heaven, in the very Act. Their bodyes were so found, half burnt up, and sending out a most loathsom savour.

Atten. *These are notable storyes indeed.*

Wise. So they are, and I suppose they are as true as notable.

Atten. *Well, but I wonder, if young* Badmans *Master knew him to be such a Wretch, that he would suffer him in his house.*

Wise. They liked one another even as *fire and water doe. Young *Badmans* wayes were odious to his Master, and his Masters wayes were such as young *Badman* could not endure. Thus in these two, was fulfilled that saying of the Holy Ghost: *An unjust man is an abomination to the just, and he that is upright in the way is abomination to the wicked.*

* Badman and his Master abhor one another. Prov. 29. 27.

The good mans wayes, Mr. *Badman* could not abide, nor could the good man abide the bad wayes of his base Apprentice. Yet would his Master, if he could, have kept him, and also have learnt him his trade.

Atten. *If he could! why he might, if he would, might he not?*

Wise. Alas, *Badman* ran away from him once and twice, and would not at all be ruled. So the next time he did run away from him, he did let him go indeed. For he gave him no occasion to run away, except it was by holding of him as much as he could (and that he could do but little) to good and honest rules of life. And had it been ones own case, one should have let him go. For what should a man do, that had either regard to his own Peace, his Childrens Good, or the preservation of the rest of his servants from evil, but let him go? Had he staid, the house of Correction had been most fit for him, but thither his Master was loth to send him, because of the love that he bore to his Father. An house of correction, I say, had been the fittest place for him, but his Master let him go.

Young Badman runs away from his Master.

Atten. *He ran away you say, but whither did he run?*

Wise. Why, to one of his own trade, and also like himself. Thus the wicked joyned hand in hand, and there he served out his time.

He gets a new Master like himself.

Atten. *Then, sure, he had his hearts desire, when he was with one so like himself.*

Wise. Yes. So he had, but God gave it him in his anger.

Atten. *How do you mean?*

Wise. I mean as before, that for a wicked man to be by the Providence of God, turned out of a good mans doors, into a wicked mans house to dwell, is a sign of the Anger of God. For God by this, and such Judgements, says thus to such an one: *Thou wicked one, thou lovest not me, my wayes, nor my people; Thou castest my Law and good Counsel behinde thy back: Come, I will dispose of thee in my wrath; thou shalt be turned over to the ungodly, thou shalt be put to school to the Devil, I will leave thee to sink and swim in sin, till I shall visit thee with Death and Judgment.* This was therefore another Judgment that did come upon this young *Badman.*

A sign of Gods anger upon young Badman.

Atten. *You have said the truth, for God by such a Judgment*

as this, in effect says so indeed; for he takes them out of the hand of the just, and binds them up in the hand of the wicked, and whither they then shall be carried, a man may easily imagin.

Wise. It is one of the saddest tokens of Gods anger that happens to such kind of persons: And that for several reasons.

Demonstration of Gods anger towards him.

1. Such an one, by this Judgment, is put out out of the way, and from under the means which ordinarily are made use of to do good to the soul. For a Family where Godliness is professed, and practised, is Gods Ordinance, the place which he has appointed to teach young ones the way and fear of God. Now to be put out of such a Family into a bad, a wicked one, as Mr. *Badman* was, must needs be in Judgment, and a sign of the anger of God. For in ungodly Families men learn to forget God, to hate goodness, and to estrange themselves from the wayes of those that are good.

Gen. 18. 18, 19.

2. In Bad Families, they have continually fresh Examples, and also incitements to evil, and fresh encouragements to it too. Yea moreover, in such places evil is commended, praised, well-spoken of, and they that do it, are applauded; and this, to be sure, is a drowning Judgement.

3. Such places are the very haunts and Walks of the infernal Spirits, who are continually poysoning the Cogitations and Minds of one or other in such Families, that they may be able to poyson others. Therefore observe it, usually in wicked Families, some one, or two, are more arch for wickedness then are any other that are there. Now such are Satans Conduit-pipes; for by them he conveighs of the spawn of Hell, through their being crafty in wickedness, into the Ears and Souls of their Companions. Yea, and when they have once conceived wickedness, they travel with it, as doth a woman with Child, till they have brought it forth; *Behold, he travelleth with iniquity, and hath conceived mischief, and brought forth falshood.* Some men, as here is intimated in the Text, and as was hinted also before, have a kind of mystical, but hellish copulation with the Devil, who is the Father, and their Soul the Mother of sin and wickedness; and they, so soon as they have conceived by him, finish, by bringing forth sin, both it, and their own damnation.

Psal. 7. 14.

Jam. 1. 15.

Atten. * *How much then doth it concern those Parents that love their Children, to see, that if they go from them, they be put into such Families as be good, that they may learn there betimes to eschew evil, and to follow that which is good?*

* It concerns Parents to put their Children into good Families.

Wise. It doth concern them indeed; and it doth also concern them * that take Children into their Families, to take heed what Children they receive. For a man may soon by a Bad boy, be dammaged both in his Name, Estate, and Family, and also hindred in his Peace and peaceable pursuit after God and godliness; I say, by one such *Vermin* as a wicked and filthy Apprentice.

* Masters should also beware what Servants they entertain.

Atten. *True, for one Sinner destroyeth much good, and a poor man is better than a Lier. But many times a man cannot help it; for such as at the beginning promise very fair, are by a little time proved to be very Rogues, like young* Badman.

Wise. That is true also, but when a man has done the best he can to help it, he may with the more confidence expect the Blessing of God to follow, or he shall have the more peace, if things go contrary to his desire.

Atten. *Well, but did Mr.* Badman *and his Master agree so well? I mean his last Master, since they were Birds of a Feather, I mean, since they were so well met for wickedness.*

Wise. This second Master, was, as before I told you, *bad enough*, but yet he would often fall out with young *Badman* his Servant, and chide, yea and sometimes beat him too, for his naughty doings.

Young Badman and his second Master cannot agree.

Atten. *What! for all he was so bad himself! This is like the Proverb,* The Devil corrects Vice.

Wise. I will assure you, 'tis as I say. For you must know, that *Badmans* wayes suited not with his Masters gains. Could he have done as the Damsel that we read of *Acts* 16. did, to wit, fill his Masters Purse with his badness, he had certainly been his *White-boy*, but it was not so with young *Badman*; and therefore, though his Master and he did suit well enough in the main, yet in *this* and that *point* they differed. † Young *Badman* was for neglecting of his Masters business, for going to the Whore-house, for beguiling of his Master, for attempting to debauch his Daughters, and the

* Acts 16. 16.

† Reasons of their disagreeing.

like: No marvel then if they disagreed in these points. Not so much for that his Master had an antipathy against the fact it self, for he could do so when he was an Apprentice; but for that his servant by his sin made spoil of his Commodities, *&c.* and so damnified his Master.

Had (as I said before) young *Badmans* wickedness, had only a tendency to his Masters advantage; as could he have sworn, lied, cousened, cheated, and defrauded customers for his Master, (and indeed sometimes he did so) but had that been *all* that he had done, he had not had, no not a wry word from his Master: But this was not always Mr. *Badmans* way.

Atten. That *was well brought in, even the* Maid *that we read of in the* Acts, *and the distinction was as clear betwixt the wickedness, and wickedness of servants.*

Wise. Alas! men that are wicked themselves, yet greatly hate it in others, not simply because it is wickedness, but because it opposeth their interest. Do you think that that Maids master would have been troubled at the loss of her, if he had not lost, with her, his gain: No, I'le warrant you; she might have gone to the Devil for him: But when her master saw *that the hope of his gain was gone*, then, then he fell to persecuting *Paul.* But Mr. *Badmans* master did sometimes lose by Mr. *Badmans* sins, and then *Badman* and his master were at odds.

Acts 16. 17, 18, 19, 20.

Atten. *Alas poor* Badman*! Then it seems thou couldest not at all times please thy like.*

Wise. No, he could not, and the reason I have told you.

Atten. *But do not bad Masters condemn themselves in condemning the badness of their servants.*

Wise. Yes; in that they condemn that in another which they either have, or do allow in themselves. And the time will come, when that very sentence that hath gone out of their own mouths against the sins of others, themselves living and taking pleasure in the same, shall return with violence upon their own pates. The Lord pronounced Judgment against *Baasha*, as for all his evils in general, so for this in special, because he was *like the house of* Jeroboam, *and yet killed him.* This is Mr. B*admans* Masters case, he is like his man, and

Ro. 14. 22.

Bad Masters condemn themselves when they for badness beat their Bad servants.

1 King. 16. 7.

yet he beats him. He is like his man, and yet he rails at him for being bad.

Atten. *But why did not young* Badman *run away from this Master, as he ran away from the other?*

Wise. He did not. And if I be not mistaken, the reason why, was this. There was Godliness in the house of the first, and that young *Badman* could not endure. For fare, for lodging, for work, and time, he had better, and more by this Masters allowance, than ever he had by his last; but all this would not content, because Godliness was promoted there. He could not abide this *praying*, this *reading of Scriptures*, and *hearing*, and *repeating* of Sermons: he could not abide to be told of his transgressions in a sober and Godly manner.

Why young Badman did not run away from this Master though he did beat him.

Atten. *There is a great deal in the Manner of reproof, wicked men both can, and cannot abide to hear their transgressions spoken against.*

Wise. There is a great deal of difference indeed. This last Master of *Mr. Badmans*, would tell Mr. *Badman* of his sins in *Mr. Badmans* own dialect; he would swear, and curse, and damn, when he told him of his sins, and this he could bear better, than to be told of them after a godly sort. Besides, that last Master would, when his passions and rage was over, laugh at and make merry with the sins of his servant *Badman*: And that would please young *Badman* well. Nothing offended *Badman* but blows, and those he had but few of now, because he was pretty well grown up. For the most part when his Master did rage and swear, he would give him Oath for Oath, and Curse for Curse, at least secretly, let him go on as long as he would.

Why *Badman* could bear his last Masters reproof better than he could the first.

Atten. *This was hellish living.*

Wise. 'Twas hellish living indeed: And a man might say, that with this Master, young *Badman* compleated himself yet more and more in wickedness, as well as in his trade: for by that he came out of his time, what with his own inclination to sin, what with his acquaintance with his three companions, and what with this last Master, and the

By what means Badman came to be compleated in his wickedness.

wickedness he saw in him; he became a sinner in grain. I think he had a Bastard laid to his charge before he came out of his time.

Atten. *Well, but it seems he did live to come out of his time, but what did he then?*

Badman out of his time.

Wise. Why, he went home to his Father, and he like a loving and tender-hearted Father received him into his house.

Atten. *And how did he carry it there?*

Wise. Why, the reason why he went home, was, for Money to set up for himself, he staied but a little at home, but that little while that he did stay, he refrained himself as well he could, and did not so much discover himself to be base, for fear his Father should take distaste, and so should refuse, or for a while forbear to give him money.

He goes home to his Father.

He refrains himself for Money.

Yet even then he would have his times, and companions, and the fill of his lusts with them, but he used to blind all with this, he was glad to see his old acquaintance, and they as glad to see him, and he could not in civility but accomodate them with a bottle or two of Wine, or a dozen or two of Drink.

Atten. *And did the old man give him money to set up with?*

Wise. Yes, above two hundred pounds.

Atten. *Therein, I think, the old man was out. Had I been his Father, I would have held him a little at staves-end, till I had had far better proof of his manners to be good*; (*for I perceive that his Father did know what a naughty boy he had been, both by what he used to do at home, and because he changed a good Master for a bad*, &c.) *He should not therefore have given him money so soon. What if he had pinched a little, and gone to Journey-work for a time, that he might have known what a penny was, by his earning of it? Then, in all probability, he had known better how to have spent it: Yea, and by that time perhaps, have better considered with himself, how to have lived in the world. Ay, and who knows but he might have come to himself with the Prodigal, and have asked God and his Father forgiveness for the villanies that he had committed against them.*

Severity what it inclines to.

Wise. If his Father could also have blessed this manner of dealing to him, and have made it effectual for the ends that

you have propounded; then I should have thought as you. But alas, alas, you talk as if you never knew, or had at this present forgot what the bowels and compassions of a Father are. Why did you not serve your own son so? But 'tis evident enough, that we are better at giving good counsel to others, than we are at taking good counsel our selves. But mine honest neighbour, suppose that Mr. *Badmans* Father had done as you say, and by so doing had driven his son to ill courses, what had he bettered either himself or his son in so doing?

We are better at giving then taking good Counsel.

Atten. *That's true, but it doth not follow, that if the Father had done as I said, the son would have done as you suppose. But if he had done as you have supposed, what had he done worse than what he hath done already?*

This is to be considered.

Wise. He had done bad enough, that's true. But suppose his Father had given him no Money, and suppose that young *Badman* had taken a pett thereat, and in an anger had gone beyond Sea, and his Father had neither seen him, nor heard of him more. Or suppose that of a mad and headstrong stomach he had gone to the High-way for money, and so had brought himself to the Gallows, and his Father and Family to great contempt, or if by so doing he had not brought himself to that end, yet he had added to all his wickedness, such and such evils besides: And what comfort could his Father have had in this?

Besides, when his Father had done for him what he could, with desire to make him an honest man, he would then, whether his son had proved honest or no, have laid down his head with far more peace, than if he had taken your Counsel.

Atten. *Nay I think I should not a been forward to have given advice in the cause; but truly you have given me such an account of his vilianies, that the hearing thereof has made me angry with him.*

Wise. In an angry mood we may soon out-shoot our selves, but poor wretch, as he is, he is gone to his place. But, as I said, when a good Father hath done what he can for a bad Child, and that Child shall prove never the better, he will lie down with far more peace, than if through severity, he had driven him to inconveniencies.

I remember that I have heard of a good woman, that had (as this old man) a bad and ungodly *son, and she prayed for him, counselled him, and carried it Motherly to him for several years together; but still he remained bad. At last, upon a time, after she had been at prayer, as she was wont, for his conversion, she comes to him, and thus, or to this effect, begins again to admonish him. *Son*, said she, *Thou hast been and art a wicked Child, thou hast cost me many a prayer and tear, and yet thou remainest wicked. Well, I have done my duty, I have done what I can to save thee; now I am satisfied, that if I shall see thee damned at the day of Judgment, I shall be so far off from being grieved for thee, that I shall rejoyce to hear the sentence of thy damnation at that day:* And it converted him.

* A good woman and her bad son.

I tell you, that if Parents carry it lovingly towards their Children, mixing their Mercies with loving Rebukes and their loving Rebukes with Fatherly and Motherly Compassions, they are more likely to save their Children, than by being churlish and severe toward them: but if they do not save them, if their mercy doth them no good, yet it will greatly ease them at the day of death, to consider; I have done by love as much as I could, to save and deliver my child from Hell.

Atten. *Well I yield. But pray let us return again to Mr.* Badman: *You say, that his Father gave him a piece of money that he might set up for himself.*

Wise. Yes, his Father did give him *a piece of money, and he did set up, and almost as soon set down again:* for he was not long set up, but by his ill managing of his matters at home, together with his extravagant expences abroad, he was got so far into debt, and had so little in his shop to pay, that he was hard put to it to keep himself out of prison. But when his Creditors understood that he was about to marry, and in a fair way to get a rich Wife, they said among themselves, We will not be hasty with him, if he gets a rich Wife he will pay us all.

Mr. *Badman* sets up for himself, and quickly runs to the lands end.

Atten. *But how could he so quickly run out, for I perceive 'twas in little time, by what you say?*

Wise. 'Twas in little time indeed, I think he was not above two years and a half in doing of it: but the reason is

apparent; for he being a wild young man, and now having the bridle loose before him, and being wholly subjected to his lusts and vices, he gave himself up to the way of his heart, and to the sight of his eye, forgetting that for all these things God will bring him to Judgment; and he that doth thus, you may be sure, shall not be able long to stand on his leggs.

The reason of his runing out.

Eccle. 11, 9.

Besides, he had now an addition of * new companions; companions you must think, most like himself in Manners, and so such that cared not who sunk, if they themselves might swim. These would often be haunting of him, and of his shop too when he was absent. They would commonly egg him to the Ale-house, but yet make him Jack-pay-for-all; They would be borrowing also money of him, but take no care to pay again, except it was with more of their company, which also he liked very well; and so his *poverty* came *like one that travelleth*, and his *want like an armed man.*

* New companions.

But all the while they studied his temper; he loved to be flattered, praised and commended for Wit, Manhood, and Personage; and this was like stroking him over the face. Thus they Collogued with him, and got yet more and more into him, and so (like Horseleaches) they drew away that little that his father had given him, and brought him quickly down, almost to dwell next dore to the begger.

Mr. *Badmans* temper.

Atten. *Then was the saying of the wise man fulfilled, He that keepeth company with harlots, and a companion of fools, shall be destroyed.*

Pro. 29. 3. Chap. 13. 20.

Wise. Ay, and that too, *A companion of riotous persons shameth his father*; For he, poor man, had both grief and shame, to see how his son (now at his own hand) behaved himself in the enjoyment of those good things, in and under the lawfull use of which he might have lived to Gods glory, his own comfort, and credit among his neighbours. *But he that followeth vain persons, shall have poverty enough.* The way that he took, led him directly into this condition; for who can expect other things of one that follows such courses? Besides, when he

Pro. 28. 7.

Pro. 28. 29.

was in his Shop, he could not abide to be doing; He was naturally given to Idleness: He loved to live high, but his hands refused to labour; and what else can the end of such an one be, but that which the wise man saith? *The Drunkard and the Glutton shall come to poverty, and drowsiness shall cloath a man with rags.*

Pro. 23. 21.

Atten. *But now, methinks, when he was brought thus low, he should have considered the hand of God that was gone out against him, and should have smote upon the breast, and have returned.*

Wise. Consideration, good consideration was far from him, he was as stout and proud now, as ever in all his life, and was as high too in the pursuit of his sin, as when he was in the midst of his fulness; only he went now like a tyred Jade, the Devil had rid him almost off of his leggs.

His Behaviour under his decays.

Atten. *Well, but what did he do when all was almost gone?*

Wise. Two things were now his play. 1. He bore all in hand by Swearing, and Cracking and Lying, that he was as well to pass, as he was the first day he set up for himself, yea that he had rather got than lost; and he had at his beck some of his Companions that would swear to confirm it as fast as he.

How he covered his decayes.

Atten. *This was double wickedness, 'twas a sin to say it, and another to swear it.*

Wise. That's true, but what evil is that that he will not doe, that is left of God, as I believe Mr. *Badman* was?

Atten. *And what was the other thing?*

Wise. Why, that which I hinted before, he was for looking out for a rich Wife: and now I am come to some more of his invented, devised, designed, and abominable Roguery, such that will yet declare him to be a most desperate sinner.

Badman is for a rich Wife.

The thing was this: A Wife he wanted, or rather Money; for as for a woman, he could have Whores enow at his whistle. But, as I said, he wanted Money, and that must be got by a Wife, or no way; nor could he so easily get a Wife neither, except he became an Artist at the way of dissembling; nor would dissembling do among that people that could dissemble as well

Badman has a godly Maid in his eye.

as he. But there dwelt a Maid not far from him, that was both godly, and one that had a good Portion, but how to get her, there lay all the craft. Well, he calls a Council of some of his most trusty and cunning Companions, and breaks his mind to them; to wit, that he had a mind to marry: and he also told them to whom; But, said he, how shall I accomplish my end, she is Religious, and I am not? Then one of them made reply, saying, Since she is Religious, you must pretend to be so likewise, and that for some time before you go to her: Mark therefore whither she goes daily to hear, and do you go thither also; but there you must be sure to behave your self soberly, and make as if you liked the Word wonderful well; stand also where she may see you, and when you come home, be sure that you walk the street very soberly, and go within sight of her: This done for a while, then go to her, and first talk of how sorry you are for your sins, and shew great love to the Religion that she is of; still speaking well of her Preachers and of her godly acquaintance, bewailing your hard hap, that it was not your lot to be acquainted with her and her fellow-Professors sooner; and this is the way to get her. Also you must write down Sermons, talk of Scriptures, and protest that you came a wooing to her, only because she is Godly, and because you should count it your greatest happiness if you might but have such an one: As for her Money, slight it, it will be never the further off, that's the way to come soonest at it, for she will be jealous at first that you come for her Money; you know what she has, but make not a word about it. Do this, and you shall see if you do not intangle the Lass.

He seeks to get her, why, and how.

He calls his Companions together, and they advise him how to get her.

Thus was the snare laid for this poor honest Maid, and she was quickly catched in his pit.

Atten. *Why, did he take this counsel?*

Wise. Did he! yes, and after a while, went as boldly to her, and that under a Vizzard of Religion, as if he had been for Honesty and Godliness, one of the most sincere and upright-hearted in *England*. He observed all his points, and followed the advice of his Counsellers, and quickly obtained her too; for natural parts he had, he was tall, and fair, and

Badman goes to the Damosel as his Counsel advised him.

had plain, but very good Cloaths on his back; and his Religion was the more easily attained; for he had seen something in the house of his Father, and first Master, and so could the more readily put himself into the Form and Shew thereof.

Badmans complement, his lying complement.

So he appointed his day, and went to her, as that he might easily do, for she had neither father nor mother to oppose. Well, when he was come, and had given her a civil Complement, to let her understand why he was come, then he began and told her, That he had found in his heart a great deal of love to her Person; and that, of all the Damosels in the world he had pitched upon her, if she thought fit, to make her his beloved wife. The reasons, as he told her, why he had pitched upon her were, her Religious and personal Excellencies; and therefore intreated her to take his condition into her tender and loving consideration. As for the world, quoth he, I have a very good trade, and can maintain my self and Family well, while my wife sits still on her seat; I have got thus, and thus much already, and feel money come in every day, but that is not the thing that I aim at, 'tis an honest and godly Wife. Then he would present her with a good Book or two, pretending how much good he had got by them himself. He would also be often speaking well of godly Ministers, especially of those that he perceived she liked, and loved most. Besides, he would be often telling of her, what a godly Father he had, and what a new man he was also become himself; and thus did this treacherous Dealer, deal with this honest and good Girl, to her great grief and sorrow, as afterward you shall hear.

Atten. *But had the maid no friend to looke after her?*

Neglect of Counsel about marriage dangerous.

Wise. Her Father and Mother were dead, and that he knew well enough, and so she was the more easily overcome by his naughty lying tongue. But if she had never so many friends, she might have been beguiled by him. It is too much the custom of young people now, to think themselves wise enough to make their own Choyce, and that they need not ask counsel of those that are older and also wiser then they: but this is a great fault in them, and many of them have paid dear for it. Well, to be short, in little time Mr. *Badman*

obtains his desire, gets this honest Girl and her money, is married to her, brings her home, makes a Feast, entertains her royally, but her Portion must pay for all.

Badman obtains his desire, is married, &c.

Atten. *This was wonderfull deceitfull doings, a man shall seldom hear of the like.*

Wise. By this his doing, he shewed how little he feared God, and what little dread he had of his Judgments. For all this carriage, and all these words were by him premeditated evil, he knew he lyed, he knew he dissembled; yea, he knew that he made use of the name of God, of Religion, good Men, and good Books, but as a stalking-Horse, thereby the better to catch his game. In all this his glorious pretense of Religion, he was but a glorious painted Hypocrite, and hypocrisie is the highest sin that a poor carnal wretch can attain unto; it is also a sin that most dareth God, and that also bringeth the greater damnation. Now was he a whited Wall, now was he a painted Sepulchre; *now was he a grave that appeared not*; for this poor honest, godly Damosel, little thought that both her peace, and comfort, and estate, and liberty, and person, and all, were *going to her burial*, when she was going to be married to Mr. *Badman*; And yet so it was, she enjoyed her self but little afterwards; she was as if she was dead and buried, to what she enjoyed before.

His carriage judged ungodly and wicked.

Mat. 23.

The great alteration that quickly happened to *Badmans* wife.

Atten. *Certainly some wonderfull Judgment of God must attend and overtake such wicked men as these.*

Wise. You may be sure that they shall have Judgment to the full, for all these things, when the day of Judgment is come. But as for Judgment upon them in this life, it doth not alwayes come, no not upon those that are worthy thereof. *They that tempt God are delivered, and they that work wickedness are set up:* But they are reserved to the day of wrath, and then for their wickedness, God will repay them to their faces. *The wicked is reserved to the day of destruction, they shall be brought forth to the day of wrath; who shall declare his way to his face? and who shall repay him what he hath done? yet shall he be brought to the grave,*

Mala. 3. 15.

Expectation of Judgment is for such things.

Job. 21. 30, 31, 32.

and remain in the tomb. That is, *ordinarily* they escape God's hand in this life, save only a few Examples are made, that others may be cautioned, and take warning thereby: But at the day of Judgment they must be rebuked for their evil with the lashes of devouring fire.

Atten. *Can you give me no examples of Gods wrath upon men that have acted this tragical wicked deed of Mr.* Badman.

Wise. Yes; *Hamor* and *Shechem*, and all the men of their City, for attempting to make God and Religion the stalking-Horse to get *Jacobs* daughters to wife, were together slain with the edge of the sword. A Judgment of God upon them, no doubt, for their dissembling in that matter. All manner of lying and dissembling is dreadfull, but to make God and Religion a Disguise, therewith to blind thy Dissimulation from others eyes, is highly provoking to the Divine Majesty.

An example of Gods anger on such as have heretofore committed this sin of Mr. *Badman.* Gen. 34.

I knew one that dwelt not far off from our Town, that got him a wife *as Mr.* Badman *got his*; but he did not enjoy her long: for one night as he was riding home (from his companions, where he had been at a neighbouring Town) his horse threw him to the ground, where he was found dead at break of day; frightfully and lamentably mangled with his fall, and besmeared with his own blood.

Atten. *Well, but pray return again to Mr.* Badman, *how did he carry it to his wife, after he was married to her?*

Wise. Nay, let us take things along as we go. He had not been married but a little while, but his Creditors came upon him for their money: He deferred them a little while, but at last things were come to that point, that pay he must, or must do worse; so he appointed them a time, and they came for their money, and he payed them down with her money before her eyes, for those goods that he had profusely spent among his Whores long before, (besides the portion that his Father gave him) to the value of two hundred pounds.

After *Badman* is married, his Creditors come upon him, and his wives Portion pays for that which his whores were feasted with before he was married.

Atten. *This beginning was bad; but what shall I say? 'twas like Mr.* Badman *himself. Poor woman, this was but a bad beginning for her, I fear it filled her with trouble enough, as I*

think such a beginning would have done, one, perhaps much stronger than she.

Wise. Trouble, ay, you may be sure of it, but now 'twas too late to repent, she should have looked better to herself, when being wary would have done her good; her harms may be an advantage to others, that will learn to take heed thereby; but for her self, she must take what follows, even such a life now as Mr. *Badman* her Husband will lead her, and that will be bad enough.

Now she reaps the fruits of her unadvisedness.

Atten. *This beginning was* bad, *and yet I fear it was but the beginning of* bad.

Wise. You may be sure, that it was but the beginning of badness, for other evils came on apace; as for instance: it was but a little while after he was married, but he hangs his Religion upon the hedge, or rather dealt with it as men deal with their old Cloaths, who cast them off, or leave them to others to wear, for his part he would be Religious no longer.

Now Badman has got him a wife by Religion, he hangs it by as a thing out of use, and entertains his old Companions.

Now therefore he had pulled off his Vizzard, and began to shew himself in his old shape, a base, wicked, debauched fellow, (and now the poor woman saw that she was betrayed indeed;) now also his old Companions begin to flock about him, and to haunt his house and Shop as formerly: And who with them but Mr. *Badman?* and who with him again but they?

Now those good people that used to company with his Wife, began to be amaz[t]ed and discouraged; also he would frown and gloat upon them, as if he abhorred the appearance of them: so that in little time he drove all good company from her, and made her sit solitary by herself. He also began now to go out a nights to those Drabs who were his Familiars before, with whom he would stay somtimes till midnight, and sometimes till almost morning, and then would come home as drunk as a Swine; and this was the course of Mr. *Badman.*

He drives good company from his wife.

He goes to his Whores.

Now, when he came home in this case, if his wife did but speak a word to him, about where he had been, and why he

had so abused himself, though her words were spoken in never so much meekness and love, then she was Whore, and Bitch, and Jade; and 'twas well if she miss'd his fingers and heels. Sometimes also he would bring his Puncks home to his house, and wo be to his wife when they were gone, if she did not entertain them with all varieties possible, and also carry it lovingly to them.

He rails at his wife.

Thus this good woman was made by *Badman* her Husband, to possess nothing but disappointments as to all that he had promised her, or that she hoped to have at his hands.

But that that added pressing weight to all her sorrow, was, that, as he had cast away all Religion himself, so he attempted, if possible, to make her do so too. He would not suffer her to go out to the Preaching of the Word of Christ, nor to the rest of his Appointments, for the health and salvation of her Soul: he would now taunt at, and reflectingly speak of her Preachers; and would receive, yea raise scandals of them, to her very great grief and affliction.

He seeks to force his wife from her Religion.

He mocks at her Preachers.

Now she scarce durst go to an honest Neighbours house, or have a good Book in her hand; specially when he had his companions in his house, or had got a little drink in his head. He would also, when he perceived that she was dejected, speak tauntingly, and mockingly to her in the presence of his Companions, calling of her his Religious Wife, his demure Dame, and the like; also he would make a sport of her among his wanton ones abroad.

He mocks his wife in her dejections.

If she did ask him (as sometimes she would) to let her go out to a Sermon, he would in a currish manner reply, *Keep at home, keep at home, and look to your business, we cannot live by hearing of Sermons.* If she still urged that he would let her goe, then he would say to her, *Goe if you dare.* He would also charge her with giving of what he had to her Ministers, when, vile wretch, he had spent it on his vain Companions before.

He refuses to let her go out to good company.

This was the life that Mr. *Badmans* good wife lived, within few months after he had married her.

Atten. *This was a disappointment indeed.*

Wise. A disappointment indeed, as ever, I think, poor woman had. One would think that the Knave might a little let her have had her will, since it was nothing but to be honest, and since she brought him so sweet, so lumping a Portion, for she brought hundreds into his house: I say, one would think he should have let her had her own will a little, since she desired it only in the Service and Worship of God: but could she win him to grant her that? no, not a bit if it would have saved her life. True, sometimes she would steal out when he was from home, on a Journey, or among his drunken companions, but with all privacy imaginable; and, poor woman, this advantage she had, she carried it so to all her Neighbours, that, though many of them were but carnal, yet they would not betray her, or tell of her going out to the Word, if they saw it, but would rather endeavour to hide it from Mr. *Badman* himself.

She gets out sometimes by stealth.

Atten. *This carriage of his to her, was enough to break her heart.*

Wise. It was enough to do it indeed, yea it did effectually do it. It killed her in time, yea it was all the time a killing of her. She would often-times when she sate by her self, thus mournfully bewail her condition: *Wo is me that I sojourn in* Meshech, *and that I dwell in the tents of* Kedar; *my soul hath long time dwelt with him that hateth peace. O what shall be given unto thee, thou deceitful tongue? or what shall be done unto thee, thou false tongue? I am a Woman grieved in spirit, my Husband has bought me and sold me for his lusts: 'Twas not me, but my Money that he wanted: O that he had had it, so I had had my liberty!*

Her repentance and complaint.

Psal. 120.

This she said, not of contempt of his Person, but of his Conditions, and because she saw that by his hypocritical tongue, he had brought her not only almost to beggery, but robbed her of the Word of God.

Atten. *It is a deadly thing, I see, to be unequally yoaked with Unbelievers. If this woman had had a good Husband, how happily might they have lived together! Such an one would have prayed for her, taught her, and also would have encouraged her in*

The evil of being unequally yoaked together.

the Faith, and ways of God: But now, poor creature, instead of this, there is nothing *but the quite contrary.*

Wise. It is a deadly thing indeed, and therefore, by the Word of God his people are forbid to be joyned in marriage with them. *Be not*, saith it, *unequally yoaked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what Concord hath Christ with Belial? or what part hath he that believeth with an Infidel? And what agreement hath the Temple of God with Idols?* There can be no agreement where such Matches are made, even God himself hath declared the contrary, from the beginning of the world. *I* (says he) *will put enmity betwixt thee and the woman, betwixt thy seed and her seed.* Therefore he saith in another place, they can mix no better than Iron and Clay. I say, they cannot agree, they cannot be one, and therefore they should be aware at first, and not lightly receive such into their affections. God has often made such Matches bitter, especially to his own. Such matches are, as God said of *Elie*'s Sons that were spared, *to consume the eyes, and to grieve the heart.* Oh the wailing, and lamentation that they have made that have been thus yoaked, especially if they were such as would be so yoaked, against their light, and good counsel to the contrary.

2 Cor. 6. 13.

Gen. 3. 15.

Deut. 2. 43.

Atten. *Alas! he deluded her with his tongue, and feigned reformation.*

Wise. Well, well; she should have gone more warily to work: what if she had acquainted some of her best, most knowing, and godly friends therewith? what if she had engaged a Godly Minister or two to have talked with Mr. *Badman*? Also, what if she had laid wait round about him, to espie if he was not otherwise behind her back than he was before her face? And besides, I verily think (since in the multitude of Counsellors there is safety) that if she had acquainted the Congregation with it, and desired them to spend some time in prayer to God about it, and if she must have had him, to have received him as to his godliness, upon the Judgment of others, rather than her own, (she knowing them to be Godly and Judicious, and unbiassed men) she had had

Good counsel to those godly maids that are to marry.

more peace all her life after; than to trust to her own poor, raw, womanish Judgment, as she did. Love is blind, and will see *nothing* amiss, where others may see an hundred faults. Therefore I say, she should not have trusted to her own thoughts in the matter of his Goodness.

As to his Person, there she was fittest to judge, because she was to be the person pleased, but as to his Godliness, there the Word was the fittest Judge, and they that could best understand it, because God was therein to be pleased. I wish *that all young Maidens will take heed of being beguiled with flattering words, with feigning and lying speeches, and take the best way to preserve themselves from being bought and sold by wicked men, as she was; lest they repent with her, when (as to this) repentance will do them no good, but for their unadvisedness goe sorrowing to their graves.

*A caution to young Maidens.

Atten. *Well, things are past with this poor woman, and cannot be called back, let others *beware, by her misfortunes, lest they also fall into her distress.*

*Let Mr. *Badmans* wife be your Example.

Wise. That is the thing that I say, let them take heed, lest for their unadvisedness they smart, as this poor woman has done. And ah! methinks, that they that yet are single persons, and that are tempted to marry to such as Mr. *Badman*; would, to inform, and warn themselves in this matter, before they intangle themselves, but goe to some that already are in the snare, and ask them how it is with them, as to the suitable, or unsuitableness of their marriage, and desire their advice. Surely they would ring such a peal in their ears about the unequality, unsuitableness, disadvantages, and disquietments, and sins that attend such marriages, that would make them beware as long as they live. *But the bird in the air, knows not the notes of the bird in the snare, untill she comes thither herself:* Besides, to make up such marriages, Satan, and carnal Reason, and Lust, or at least Inconsiderateness, has the chiefest hand; and where these things bear sway, designs, though never so destructive, will goe headlong on: and therefore I fear, that but little warning will be taken by young Girls, at Mr. *Badmans* wives affliction.

Atten. *But are there no disswasive arguments to lay before such, to prevent their future misery.*

Wise. Yes: There is the Law of God, that forbiddeth marriage with unbelievers. These kind of marriages also are condemned even by *irrational* creatures. 1. It is forbidden by the Law of God both in the Old Testament and in the New. 1. In the Old. *Thou shalt not make Marriages with them*; *Thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son*, Deut. 7. 4, 5. 2. In the New Testament it is forbidden. *Be not unequally yoaked together with unbelievers*; *Let them marry to whom they will*, only *in the Lord.*

Deut. 7. 4, 5.

1 Cor. 7. 39. 2 Cor. 6. 14, 15, 16.

Here now is a prohibition, plainly forbidding the Believer to marry with the Unbeliever, therefore they should not do it. Again, these unwarrantable Marriages, are, as I may so say, condemned by *irrational* creatures, who will not couple but with their own sort: Will the *Sheep* couple with a *Dog*, the *Partridge* with a *Crow*, or the *Feasant* with an *Owl?* No, they will strictly tye up themselves to those of their own sort only: Yea, it sets all the world a wondring, when they see or hear the contrary. Man only is most subject to wink at, and allow of these unlawful mixtures of men and women; Because man only is a sinful Beast, a sinful Bird, therefore he, above all, will take upon him by rebellious actions to answer, or rather to oppose and violate the Law of his God and Creator; nor shall these, or other Interogatories, [*What fellowship? what concord? what agreement? what communion* can there be in such Marriages?] be counted of weight, or thought worth the answering by him.

Rules for those that are to marry.

But further. The dangers that such do commonly run themselves into, should be to others a disswasive argument to stop them from doing the like: for besides the distresses of Mr. *Badmans* wife, many that have had very hopefull beginnings for heaven, have by vertue of the mischiefs that have attended these unlawfull marriages, miserably and fearfully miscarried. Soon after such marriages, Conviction (the first step toward heaven) hath ceased; Prayer (the next step toward Heaven) hath ceased; Hungrings and thirstings after salvation (another step towards the Kingdom of Heaven) have ceased. In a word, such marriages have estranged them from the Word, from their godly

If you love your Souls take heed.

and faithful Friends, and have brought them again into carnal company, among carnal Friends, and also into carnal Delights, where, and with whom they have in conclusion both sinfully abode, and miserably perished.

And this is one reason why God hath forbidden this kind of unequal marriages. *For they*, saith he, meaning the ungodly, *will turn away thy son from following me, that they may serve other Gods, so will the anger of the Lord be kindled against you, and destroy you suddenly.* Now mark, there were some in *Israel*, that would, notwithstanding this prohibition, venture to marry to the Heathens and Unbelievers: But what followed? They served their Idols, they sacrificed their Sons and their Daughters unto Devils. Thus were they defiled with their own works, and went a whoring with their own Inventions. Therefore was the wrath of the Lord kindled against his people, insomuch that he abhorred his own Inheritance.

Deut. 7.

Psal. 106. 35, 36, 37, 38, 39, 40.

Atten. *But let's return again to Mr.* Badman; *had he any Children by his wife?*

Wise. Yes, seven.

Atten. *I doubt they were but badly brought up.*

Wise. One of them loved its Mother dearly, and would constantly harken to her voice. Now that Child she had the opportunity to instruct in the Principles of Christian Religion, and it became a very gracious child. But that child Mr. *Badman* could not abide, he would seldom afford it a pleasant word, but would scowl and frown upon it, speak churlishly and doggedly to it, and though as to Nature it was the most feeble of the seven, yet it oftenest felt the weight of its Fathers fingers. Three of his Children did directly follow his steps, and began to be as vile as (in his youth) he was himself. The other that remained became a kind of mungrel Professors, not so *bad* as their Father, nor so *good* as their Mother, but were betwixt them both. They had their Mothers *Notions*, and their Fathers *Actions*, and were much like those that you read of in the Book of *Nehemiah*; *These children spake half in the speech of* Ashdod, *and could not speak in the Jews language, but according to the language of each people.*

Badmans Children that he had by this good woman.

Nehem. 13. 24.

Atten. *What you say in this matter, is observable, and if I take not my mark amiss, it often happeneth after this manner where such unlawful Marriages are contracted.*

Wise. It sometimes doth so, and the reason, with respect to their Parents, is this: Where the one of the Parents is godly, and the other ungodly and vile, (though they can agree in begetting of Children, yet) they strive for their Children when they are born. The godly Parent strives for the child, and by Prayers, Counsel and good Examples, labours to make it holy in body and soul, and so fit for the Kingdom of Heaven; but the ungodly would have it like himself, wicked and base and sinful; and so they both give instructions accordingly: instructions did I say? yea, and Examples too, according to their minds. Thus the godly, as *Hannah*, is presenting her *Samuel* unto the Lord: but the ungodly, like them that went before them, are for offering their Children to *Moloch*, to an Idol, to sin, to the Devil, and to Hell. Thus one harkeneth to the Law of their Mother, and is preserved from destruction, but as for the other, as their Fathers did, so do they. Thus did Mr. *Badman* and his wife part some of their Children betwixt them; but as for the other three that were as 'twere Mungrels, betwixt both, they were like unto those that you read of in *Kings*, *They feared the Lord, but served their own Idols.* They had, as I said, their Mothers Notions, and I will adde, Profession too, but their Fathers Lusts, and something of his Life. Now their Father did not like them, because they had their Mothers tongue; and the Mother did not like them because they had still their Fathers heart and life; nor were they indeed fit company for good or bad. The Good would not trust them because they were *bad*, the Bad would not trust them because they were *good*, *viz.* The good would not trust them because they were bad in their Lives, and the bad would not trust them because they were good in their Words: So they were forced with *Esau* to joyn in affinity with *Ishmael*; to wit, to look out a people that were Hypocrites like themselves, and with them they matcht, and lived and died.

How the ungodly Father and godly Mother doe strive for the Children that God doth give them.

2 King. 17.

Atten. *Poor woman, she could not but have much perplexity.*

Wise. Yea, and poor Children, that ever they were sent

into the world as the fruit of the loyns, and under the government of such a father as Mr. *Badman*.

Atten. *You say right, for such children, lye, almost under all manner of disadvantages: but we must say nothing, because this also is the soveraign Will of God.*

Wise. We may not by any means object against God: yet we may talk of the advantages, and disadvantages that Children have by having for their Parents such as are either Godly, or the contrary.

Atten. *You say right, we may so, and pray now, since we are about it, speak something in brief unto it, that is, unto this; What advantage those Children have above others, that have for their Parents such as indeed are Godly.*

Wise. So I will, only I must first premise these two or three things.

The advantages that Children have, whose Parents are both godly.

1. They have not the advantage of *Election* for their fathers sakes.

2. They are born, as others, the *children of wrath*, though they come of Godly Parents.

3. Grace comes not unto them as an Inheritance, because they have Godly Parents. These things premised I shall now proceed.

1. The children of Godly Parents are the children of many Prayers: they are prayed for before, and Prayed for after they are born, and the Prayer of a godly Father and godly Mother doth much.

2. They have the advantage of what restraint is possible, from what evils their Parents see them inclinable to, and that is a second mercy.

3. They have the advantage of Godly instruction, and of being told which be, and which be not the right ways of the Lord.

4. They have also those ways commended unto them, and spoken well of in their hearing, that are good.

5. Such are also, what may be, kept out of evil company, from evil Books, and from being taught the way of Swearing, Lying, and the like, as Sabbath-breaking, and mocking at good men, and good things, and this is a very great mercy.

6. They have also the benefit of a godly life set before them doctrinally by their Parents, and that doctrine backt with

a godly and holy example: and all these are very great advantages.

The disadvantages that the Children of ungodly Parents have.

Now all these advantages, the children of ungodly Parents want; and so are more in danger of being carried away with the error of the wicked. For ungodly Parents neither Pray for their Children, nor do, nor can they heartily instruct them; they do not after a godly manner restrain them from evil, nor do they keep them from evil company. They are not grieved at, nor yet do they forewarn their children to beware of such evil actions that are abomination to God, and to all good men. They let their children break the Sabbath, swear, lye, be wicked and vain. They commend not to their children an holy life, nor set a good example before their eyes. No, they do in all things contrary: Estranging of their children what they can, from the love of God and all good men, so soon as they are born. Therefore it is a very great Judgment of God upon children to be the Offspring of base and ungodly men.

Job. 30. 8.

Atten. *Well, but before we leave Mr.* Badmans *wife and children, I have a mind, if you please, to enquire a little more after one thing, the which I am sure you can satisfie me in.*

Wise. What is that?

Atten. *You said a while ago, that this Mr.* Badman *would not suffer his wife to go out to hear such godly Ministers as she liked, but said if she did, she had as good never come home any more. Did he often carry it thus to her?*

Wise. He did say so, he did often say so. This I told you then, and had also then told you more, but that other things put me out.

Atten. *Well said, pray therefore now go on.*

Wise. So I will. Upon a time, she was on a Lords day for going to hear a Sermon, and Mr. B*adman* was unwilling she should: but she at that time, as it seems, did put on more courage than she was wont; and therefore, after she had spent upon him, a great many fair words and entreaties, if perhaps she might have prevailed by them, but all to no purpose at all: At last she said she would go, and rendred this reason for it; I have an Husband, but also a God; my God has commanded me, and

A contest betwixt Mr. *Badman* and his wife.

that upon pain of damnation, to be a continual Worshipper of him, and that in the way of his own Appointments: I have an Husband, but also a Soul, and my Soul ought to be more unto me, than all the world besides. This soul of mine I will look after, care for, and (if I can) provide it an Heaven for its habitation. You are commanded to love me, as you love your own body, and so do I love you; but I tell you true, I preferr my Soul before all the world, and its Salvation I will seek.

Ephes. 5. 28.

At this, first, he gave her an ugly wish, and then fell into a fearfull rage, and sware moreover that if she did go, he would make both her, and all her damnable Brotherhood (for so he was pleased to call them) to repent their coming thither.

With what weapons *Badman* did deal with his wife.

Atten. *But what should he mean by that?*

Wise. You may easily guess what he meant: he meant, he would turn Informer, and so either weary out those that she loved, from meeting together to Worship God; or make them pay dearly for their so doing; the which if he did, he knew it would vex every vein of her tender heart.

Atten. *But do you think Mr.* Badman *would have been so base?*

Wise. Truly he had malice, and enmity enough in his heart to do it, onely he was a Tradesman; also he knew that he must live by his neighbours, and so he had that little wit in his anger, that he refrained himself, and did it not. But, as I said, he had malice and envy enough in his heart to have made him to do it, only he thought it would worst him in his trade: yet these three things he would be doing.

Mr. *Badmans* heart discovered as to its enmity against the friends of his wife.

1. He would be putting of others on to molest and abuse her friends.

2. He would be glad when he heard that any mischief befell them.

3. And would laugh at her, when he saw her troubled for them. And now I have told you Mr. *Badmans* way as to this.

Atten. *But was he not afraid of the Judgments of God, that did fly about at that time?*

Wise. He regarded not the Judgment nor Mercy of God,

for had he at all done that, he could not have done as he did. But what Judgments do you mean?

Atten. *Such Judgments, that if Mr* Badman *himself had taken but sober notice of, they might have made him a hung down his ears.*

Wise. Why, have you heard of any such persons that the Judgments of God have overtaken.

Atten. *Yes, and so, I believe, have you too, though you make so strange about it.*

Wise. I have so indeed, to my astonishment and wonder.

Atten. *Pray, therefore, if you please, tell me what it is, as to this, that you know; and then, perhaps, I may also say something to you of the same.*

Wise. In our Town there was one *W. S.* a man of a very wicked life; and he, when there seemed to be countenance given to it, would needs turn Informer. Well, so he did, and was as diligent in his business as most of them could be; he would watch a nights, climb Trees, and range the Woods a days, if possible, to find out the Meeters, for then they were forced to meet in the Fields: yea, he would curse them bitterly, and swear most fearfully what he would do to them when he found them. Well, after he had gone on like a Bedlam in his course a while, and had done some mischiefs to the people, he was stricken by the hand of God, and that in this manner.

Mark. ☞

1. Although he had his tongue naturally at will, now he was taken with a faultering in his speech, and could not for weeks together speak otherwise, than just like a man that was drunk.

2. Then he was taken with a drauling, or slabbering at his mouth, which slabber sometimes would hang at his mouth well nigh half way down to the ground.

3. Then he had such a weakness in the back sinews of his Neck, that oft times he could not look up before him, unless he clapped his hand hard upon his forehead, and held up his head that way, by strength of hand.

4. After this his speech went quite away, and he could speak no more than a Swine or a Bear. Therefore, like one of them, he would gruntle and make an ugly noyse, according as he was offended, or pleased, or would have any thing done, *&c.*

In this posture he continued for the space of half a year, or thereabouts, all the while otherwise well, and could go about his business, save once that he had a fall from the Bell as it hangs in our Steeple, which 'twas a wonder it did not kill him: But after that he also walked about, till God had made him a sufficient spectacle of his Judgment for his sin, and then on a sudden he was stricken and dyed miserably: and so there was an end of him and his doings.

I will tell you of another. About four miles from St. *Neots*, there was a Gentleman had a man, and he would needs be an Informer, and a lusty young man he was. Well, an Informer he was, and did much distress some people, and had perfected his Informations so effectually against some, that there was nothing further to do, but for the Constables to make distress on the people, that he might have the Money or Goods; and as I heard, he hastened them much to do it. Now while he was in the heat of his work, as he stood one day by the Fire-side, he had (it should seem) a mind to a Sop in the Pan, (for the Spit was then at the fire,) so he went to make him one; but behold, a Dog (some say his own Dog) took distaste at something, and bit his Master by the Leg; the which bite, notwithstanding all the means that was used to cure him, turned (as was said) to a Gangrene; however, that wound was his death, and that a dreadful one too: for my Relator said, that he lay in such a condition by this bite, (as the beginning) till his flesh rotted from off him before he went out of the world. But what need I instance in particular persons, when the Judgement of God against this kind of people was made manifest, I think I may say, if not in all, yet in most of the Counties in *England* where such poor Creatures were. But I would, if it had been the will of God, that neither I nor any body else, could tell you more of these Stories: True stories, that are neither *Lye*, nor *Romance*.

Atten. *Well, I also heard of both these my self, and of more too, as remarkable in their kind as these, if I had any list to tell them: but let us leave those that are behind to others, or to the coming of Christ, who then will justifie or condemn them as the merit of their work shall require; or if they repented, and found mercy, I shall be glad when I know it, for I wish not a curse to the Soul of mine Enemy.*

Wise. There can be no pleasure in the *telling* of such stories, though to hear of them may do us a pleasure: They may put us in mind that there is a God that judgeth in the earth, and that doth not alwayes forget nor deferre to hear the Crye of the destitute; They also carry along with them both Caution and Counsel to those that are the survivers of such. Let us tremble at the Judgements of God, and be afraid of sinning against him, and it shall be our protection. It shall go well with them that fear God, that fear before him.

Atten. *Well Sir, as you have intimated, so I think we have in this place spoken enough about these kind of men; if you please, let us return again to Mr.* Badman *himself, if you have any more to say of him.*

Wise. More! we have yet scarce throughly begun with *Any thing* that we have said. All the particulars are in themselves so full of badness, that we have rather only looked in them, than indeed said any thing to them: but we will pass them, and proceed. You have heard of the sins of his Youth, of his Apprentiship, and how he set up, and married, and what a life he hath led his wife; and now I will tell you some more of his pranks. He had the very knack of Knavery; had he, as I said before, been bound to serve an Apprentiship to all these things, he could not have been more cunning, he could not have been more artificial at it.

New discourse of Mr. *Badman.*

Atten. *Nor perhaps so artificially neither. For as none can teach Goodness like to God himself, so concerning Sin and Knavery, none can teach a man it like the Devil, to whom, as I perceive, Mr.* Badman *went to School from his Childhood to the end of his life. But pray Sir, make a beginning.*

Wise. Well so I will. You may remember that I told you what a condition he was in for Money before he did marry, and how he got a rich Wife, with whose Money he paid his debts: Now when he had paid his debts, he having some Moneys left, he sets up again as briskly as ever, keeps a great Shop, drives a great Trade, and runs again a great way into debt; but now not into the debt of one or two, but into the debt of many, so that at last he came to owe some thousands; and thus he went on a good while. And to pursue his ends

Mr. *Badman* plays a new prank.

the better, he began now to study to please all men, and to suit himself to any company; he could now *be* as they, *say* as they, that is, if he listed; and then he *would* list, when he perceived that by so doing, he might either make them his Customers or Creditors for his Commodities. If he dealt with honest men, (as with some honest men he did) then he would be as they; talk as they, seem to be sober as they, talk of Justice and Religion as they, and against Debauchery as they; yea, and would too seem to shew a dislike of them that said, did, or were otherwise than honest.

Again, when he did light among those that were *bad*, then he would be as they, but yet more close and cautiously, except he were sure of his company: Then he would carry it openly, be as they; say, *Damn'em* and *Sink'em*, as they. If they railed on Good men, so could he; if they railed on Religion, so could he: if they talked beastly, vainly, idlely, so would he; if they were for drinking, swearing, whoring, or any the like Villanies, so was he. This was now the path he trod in, and could do all artificially, as any man alive. And now he thought himself a perfect man, he thought he was always a Boy till now. What think you now of Mr. *Badman*?

Mr. *Badmans* perfection.

Atten. *Think! why, I think he was an Atheist: For no man but an Atheist can do this. I say, it cannot be, but that the man that is such as this Mr.* Badman, *must be a rank and stinking Atheist; for he that believes that there is either God or Devil, Heaven or Hell, or Death, and Judgment after, cannot doe as Mr.* Badman *did; I mean, if he could do these things without reluctancy and check of Conscience; yea, if he had not sorrow and remorse for such abominable sins as these.*

Wise. Nay, he was so far off from reluctancies and remorse of Conscience for these things, that he counted them the excellency of his Attainments, the quintessence of his Wit, his rare and singular vertues, such as but few besides himself could be the Masters of. Therefore, as for those that made boggle and stop at things, and that could not in Conscience, and for fear of Death and Judgement, do such things as he; he would call them Fools and Noddies, and charge them for being frighted with the talk of unseen Bugbears; and would encourage them, if they would be men indeed, to labour after

the attainment of this his excellent art. He would often-times please himself with the thoughts of what he could do in this matter, saying within himself; I can be religious, and irreligious, I can be any thing, or nothing; I can swear, and speak against swearing; I can lye, and speak against lying; I can drink, wench, be unclean, and defraud, and not be troubled for it: Now I enjoy my self, and am Master of mine own wayes, and not they of me. This I have attained with much study, great care, and more pains. But this his talk should be only with himself, to his wife, who he knew durst not divulge it; or among his Intimates, to whom he knew he might say any thing.

How Mr. *Badman* came to enjoy himself.

Atten. *Did I call him before an Atheist? I may call him now a Devil, or a man possessed with one, if not with many. I think that there cannot be found in every corner such an one as this. True, it is said of King* Ahaz, *that he sinned more and more; and of* Ahab, *that he sold himself to work wickedness; and of the men of* Sodom, *that they were sinners exceedingly before the Lord.*

2 Chron. 28. 22. 1 King 21. 25. Gen. 13. 13.

Wise. An Atheist he was no doubt, if there be such a thing as an Atheist in the world, but for all his brags of perfection and security in his wickedness, I believe that at times God did let down fire from Heaven into his Conscience. True, I believe he would quickly put it out again, and grow more desperate and wicked afterward, but this also turned to his destruction, as afterward you may hear.

Job. 21. 17.

But I am not of your mind, to think that there are but few such in the world; except you mean as to the Degree of wickedness unto which he had attained. For otherwise, no doubt, *there is abundance of such as he: men of the same mind, of the same principles, and of the same conscience too, to put them into practice. Yea, I believe that there are many that are endeavouring to attain to the same pitch of wickedness; and all them are such as he, in the Judgment of the Law; nor will their want of hellish wit to attain thereto, excuse them at the day of Judgment. You know that in all Science, some are more arch than some; and so it is in the art, as well

*There are abundance like Mr. *Badman.*

as in the practice of wickedness: some are two-fold, and some seven-fold more the children of Hell than others, (and yet all the children of Hell,) else they would all be *Masters*, and none *scholars* in the school of wickedness. But there must be Masters, and there must be Learners; Mr. *Badman* was a master in this art, and therefore it follows that he must be an arch and chief one in that mystery.

Atten. *You are in the right, for I perceive that some men, though they desire it, cannot be so arch in the practice thereof as others, but are (as I suppose they call them) fools and dunces to the rest, their heads and capacities will not serve them to act and do so wickedly. But Mr.* Badman *wanted not a wicked head to contrive, as well as a wicked heart to do his wickedness.*

Wise. True, but yet I say, such men shall at the day of Judgment, be judged, not only for what they are, but also for what they would be. For if the thought of foolishness is sin, doubtless the desire of foolishness is more sin: and if the desire be more, the endeavour after it must needs be more and more. *He then that is not an artificial Atheist and Transgressor, yet if he desires to be so, if he endeavoureth to be so, he shall be Judged and condemned to Hell for such an one. For the Law Judgeth men, as I said, according to what they would be. *He that looketh upon a woman to lust after her, hath committed adultery with her already in his heart.* By the same rule, he that would steal, doth steal; he that would cheat, doth cheat; he that would swear, doth swear; and he that would commit adultery, doth do so. For God Judgeth men according to the working of their minds, and saith; *As he thinketh, so is he.* That is, so is he in his heart, in his intentions, in his desires, in his endeavours; and Gods Law, I say, lays hold of the desires, intentions and endeavours, even as it lays hold of the act of wickedness it self. A man then that desires to be as bad as Mr. *Badman*, (and desires to be so wicked have many in their hearts) though he never attains to that proficiency in wickedness as he, shall yet be Judged for as bad a man as he, because 'twas in his desires to be such a wicked one.

Pro. 24. 9.

*He that would be bad is bad.

Matt. 5. 28.

Pro. 23. 7.
Mat. 5.
Rom. 7. 7.

Atten. *But this height of wickedness in Mr.* Badman, *will*

not yet out of my mind. This hard, desperate, or what shall I call it, diabolicall frame of heart, was in him a foundation, a groundwork, to all acts and deeds that were evil.

Wise. The heart, and the desperate wickedness of it, is the foundation and groundwork of all. Atheism, professed and practicall, spring both out of the heart, yea and all manner of evils besides. For they be not bad deeds that make a bad man, but he is already a bad man that doth bad deeds. A man must be wicked before he can do wickedness. **Wickedness proceedeth from the wicked.* 'Tis an evil tree that bears evil fruit, men gather no grapes of thorns; the heart therefore must be evil, before the man can do evil, and good before the man doth good.

A bad heart makes a bad man.

* 1 Sam. 24. 13.

Mat. 7. 16, 17, 18.

Atten. *Now I see the reason why Mr.* Badman *was so base, as to get a Wife by dissimulation, and to abuse her so like a Villain when he had got her, it was because he was before by a wicked heart prepared to act wickedness.*

Wise. You may be sure of it; for from within, out of the heart of man proceedeth *evil thoughts, Adulteries, Fornications, Murders, Thefts, Covetousness, Wickedness, Deceit, Lasciviousness, an evil Eye, Blasphemy, Pride, Foolishness. All these things come from within, and defile a man.* And a man, as his naughty mind inclines him, makes use of these, or any of these, to gratifie his lust, to promote his designs, to revenge his malice, to enrich, or to wallow himself in the foolish pleasures and pastimes of this life: And all these did Mr. *Badman* do, even to the utmost, if either opportunity, or purse, or perfidiousness, would help him to the obtaining of his purpose.

Mar. 7. 20, 21, 22, 23.

Atten. *Purse! Why he could not but have Purse to do almost what he would, having married a wife with so much money.*

Wise. Hold you there; some of Mr. *Badmans* sins were costly, as his drinking, and whoring, and keeping other bad company; though he was a man that had ways too many to get money, as well as ways too many to spend it.

Atten. *Had he then such a good Trade, for all he was such a bad man? or was his Calling so gainfull to him, as alwayes to keep his Purses belly full, though he was himself a great spender?*

Wise. No: It was not his Trade that did it, though he

had a pretty trade too. He had another way to get Money, and that by hatfulls and pocketfulls at a time.

Atten. *Why I trow he was no Highway man, was he?*

Wise. I will be sparing in my speech as to that, though some have muttered as if he could ride out now and then, about no body but himself knew what, over night, and come home all dirty and weary next morning. But that is not the thing I aim at.

Atten. *Pray let me know it, if you think it convenient that I should.*

Wise. I will tell you: It was this, he had an art to Break, and get hatfulls of money by breaking.

Mr. *Badman* had an art to break, and to get money that way.

Atten. *But what do you mean by Mr.* Badmans *Breaking? you speak mystically, do you not?*

Wise. No, no, I speak plainly. Or, if you will have it in plainer language, 'tis this: When Mr. *Badman* had swaggered and whored away most of his wifes portion, he began to feel that he could not much longer stand upon his legs in this course of life, and keep up his Trade and Repute (such as he had) in the world; but by the new Engine of *Breaking.* Wherefore, upon a time, he gives a great, and sudden †rush into several mens debts, to the value of about four or five thousand pound, driving at the same time a very great trade, by selling many things for less than they cost him, to get him custom, therewith to blind his Creditors eyes. His Creditors therefore feeling that he had a great employ, and dreaming that it must needs at length turn to a very good account to them, trusted him freely without mistrust, and so did others too, to the value of what was mentioned before. Well, when Mr. *Badman* had well feathered his Nest with other mens goods and money, after a little time †*he breaks.* And by and by it is noysed abroad that Mr. *Badman* had shut up Shop, was gone, and could trade no longer. Now, by that time his breaking was come to his Creditors ears, he had by Craft and Knavery made so sure of what he had, that his Creditors could not touch a penny. Well, when he had done, he sends his mournfull sugered letters to his Creditors, to let them understand what had happened unto him, and desired them not to be

† How he managed things in order to his breaking.

† He breaks.

severe with him; *for he bore towards all men an honest mind, and would pay so far as he was able. Now he sends his letters by a man *confederate with him, who could make both the worst, and best of Mr. *Badmans* case: The best for Mr. *Badman*, and the worst for his Creditors. So when he comes to them, he both bemoans them, and condoles Mr. *Badmans* condition: Telling of them, that without a speedy bringing of things to a conclusion, Mr. *Badman* would be able to make them no satisfaction, but at present he both could, and would, and that to the utmost of his power: and to that end, he desired that they would come over to him. Well, his Creditors appoint him a time, and come over; and he, mean while, authorizes another to treat with them, but will not be seen himself, unless it was on a *Sunday*, lest they should snap him with a Writ. So his deputed friend treats with them about their concern with Mr. *Badman*, first telling them of the great care that Mr. *Badman* took to satisfie them and all men for whatsoever he ought, as far as in him lay, and, how little he thought a while since to be in this low condition. He pleaded also the greatness of his Charge, the greatness of Taxes, the Badness of the times, and the great Losses that he had by many of his customers, some of which died in his debt, others were run away, and for many that were alive, he never expected a farthi[n]g from them. Yet nevertheless he would shew himself an honest man, and would pay as far as he was able; and if they were willing to come to terms, he would make a composition with them, (for he was not able to pay them all.) The Creditors asked what he would give? 'Twas replyed, *Half a crown in the pound.* At this they began to *huff*; and he to renew his complaint and entreaty; but the Creditors would not hear, and so for that time their meeting without success broke up. But after his Creditors were in cool blood, and admitting of second thoughts, and fearing lest delays should make them lose all, they admit of a second debate, come together again, and by many words, and great ado, they obtained *five shillings i'th' pound.* So the money was produced, Releases and Discharges drawn, signed, and sealed, Books crossed, and all

*Mr. *Badmans* suger words to his Creditors.

**Badmans* friend.

What Mr. *Badman* propounds to his Creditors.

They at last agree, and Mr. *Badman* gains by breaking.

things confirmed; and then Mr. *Badman* can put his head out a dores again, and be a better man than when he shut up Shop, by several thousands of pounds.

Atten. *And did he do thus indeed?*

Wise. Yes, once, and again. I think he brake twice or thrice.

Atten. *And did he do it before he had need to do it?*

Wise. Need! What do you mean by *need?* there is no need at any time for a man to play the *knave.* He did it of a wicked mind, to defraud and beguile his Creditors: he had wherewithall of his Father, and also by his Wife, to have lived upon, with lawfull labour, like an honest man. He had also when he made this wicked Break (though he had been a profuse and prodigal spender) to have paid his creditors their own to a farthing. But had he done so, he had not done like himself, like Mr. *Badman*; had he, I say, dealt like an honest man, he had then gone out of Mr. *Badmans* road. He did it therefore of a dishonest mind, and to a wicked end; to wit, that he might have wherewithall, howsoever unlawfully gotten, to follow his Cups and Queans, and to live in the full swinge of his lusts, even as he did before.

There is no plea for his dishonesty.

Atten. *Why this was a meer Cheat.*

Wise. It was a cheat indeed. *This way of breaking*, it is nothing else but a more neat way of Thieving, of picking of pockets, of breaking open of shops, and of taking from men what one has nothing to do with. But though it seem easie, it is hard to learn, no man that has conscience to God or man, can ever be his Crafts Master in this Hellish art.

Atten. *Oh! Sirs! what a wicked man was this?*

Wise. A wicked man indeed. By this art he could tell how to make men send their goods to his shop, and then be glad to take a penny for that for which he had promised before it came thither, to give them a Groat: I say, he could make them glad to take a Crown for a pounds worth, and a thousand for that for which he had promised before to give them four thousand pounds.

Atten. *This argueth that Mr.* Badman *had but little conscience.*

Wise. This argued that Mr. *Badman* had *No* Conscience at all; for Conscience, the least spark of a good Conscience cannot endure this.

Atten. *Before we go any further in Mr.* Badmans *matters, let me desire you, if you please, to give me an answer to these two questions.*

An answer to two questions.

1. *What do you find in the Word of God against such a practice, as this of Mr.* Badmans *is?*

2. *What would you have a man do that is in his Creditors debt, and can neither pay him what he owes him, nor go on in a trade any longer?*

Wise. I will answer you as well as I can. And first to the first of your questions: To wit, *What I find in the Word of God against such a practice, as this of Mr.* Badmans *is.*

1. Q[u]estion.

Answ. The Word of God doth forbid this wickedness; and to make it the more odious in our eyes, it joyns it with Theft and Robbery: *Thou shalt not*, says God, *defraud thy neighbour, nor rob him.* Thou shalt not *defraud*, that is, *deceive* or beguile. Now thus to *break*, is to *defraud*, deceive and beguile; which is, as you see, forbidden by the God of Heaven: *Thou shalt not defraud thy neighbour, nor rob him.* It is a kind of theft and robbery, thus to defraud, and beguile. It is a wilely robbing of his shop, and picking of his pocket: a thing odious to Reason and Conscience, and contrary to the Law of nature. It is a designed piece of wickedness, and therefore a double sin. A man cannot do this great wickedness on a sudden, and through a violent assault of Satan. He that will commit this sin, must have time to *deliberate*, that by *invention*, he may make it *formidable*, and that with *lies* and high *dissimulations*. He that commits this wickedness, must first *hatch* it upon his bed, beat his head about it, and lay his plot strong: So that to the compleating of such a wickedness, there must be adjoyned many sins, and they too, must go hand in hand untill it be compleated. But what saith the Scripture? * *Let no man go beyond, and defraud his Brother in any matter, because the Lord is the avenger of all such.* But this kind of Breaking is a going beyond my Brother; This is a compassing of him about that I may

Levit. 19. 13.

The hainousness of this sin.

1 Thess. 4. 6.

* fair warning.

catch him in my net; and as I said, an art to rob my Brother, and to pick his pocket, and that with his consent. Which doth not therefore mitigate, but so much the more greaten and make odious the offence. For men that are thus wilily abused cannot help themselves, they are taken in a deceitfull net. But God will here concern himself, he will be the avenger, he will be the avenger of all such either here or in another world.

And this, the Apostle testifies again, where he saith; *But he that doth wrong, shall receive for the wrong that he hath done, and there is no respect of persons.* Colos. 3. 25. That is, there is no man, be he what he will, if he will be guilty of this sin, of going beyond, of beguiling of, and doing wrong to his Brother, but God will call him to an account for it, and will pay him with vengeance for it too; for there is no respect of persons.

† Fair warning again.

I might add, that this sin of wronging, of going beyond, and defrauding of my Neighbour, it is like that first prank that the Devil plaid with our first Parents, (as the Altar that *Uriah* built for *Ahaz*, was taken from the fashion of that that stood at *Damascus*, to be the very pattern of it.) The Serpent beguiled me, says *Eve*; Mr. *Badman* beguiles his Creditors. The Serpent beguiled *Eve* with lying promises of gain; and so did Mr. *Badman* beguile his Creditors. The Serpent said one thing and meant another, when he beguiled *Eve*; and so did Mr. *Badman* when he beguiled his Creditors.

He that designedly commits this sin is like the Devil.

That man therefore that doth thus deceive and beguile his neighbour, imitateth the Devil; he taketh his examples from him, and not from God, the Word, or good men: and this did Mr. *Badman*.

And now to your second question: To wit, *What I would have a man do, that is in his Creditors debt, and that can neither pay him, nor go on in a trade any longer?*

2. Question.

Answ. *First of all:* If this be his case, and he knows it, let him not run one penny further in his Creditors debt. For that cannot be done with good conscience. *He that knowes he cannot pay, and yet will run into debt*; does knowingly wrong and defraud his

neighbour, and falls under that sentence of the Word of God, *The wicked borroweth and payeth not again.* Yea worse, he borrows though at the very same time he knows that he cannot pay again. He doth also craftily take away what is his Neighbours. That is therefore the first thing that I would propound to such: *Let him not run any further into his Creditors debt.*

How those that are Banckrupts should deal with their consciencies.

Secondly, After this, let him consider, how, and by what means he was brought into such a condition, that he could not pay his just debts. To wit, whether it was by his own remisness in his Calling, by living too high in Dyet or Apparel, by lending too lavishingly that which was none of his own, to his loss; or whether by the immediate hand and Judgment of God.

Good advice.

If by searching, he findes, that this is come upon him through remisness in his Calling, Extravagancies in his Family, or the like; let him labour for a sence of his sin and wickedness, for he has sinned against the Lord: First, in his being *slothfull in business*, and in *not providing*, to wit, of his own, by the sweat of his brows, or other honest ways, for those of his own house. And secondly in being lavishing in Dyet and Apparel in the Family, or in lending to others that which was none of his own. This cannot be done with good conscience: it is both against reason and nature, and therefore must be a sin against God. I say therefore, if thus this debtor hath done, if ever he would live quietly in conscience, and comfortably in his condition for the future, let him humble himself before God, and repent of this his wickedness. For *he that is slothfull in his work, is brother to him that is a great waster.* To be slothfull and a waster too, is to be as it were a double sinner.

Rom. 12. 11.
1 Tim. 5. 8.

Pro. 18. 9.

But again, as this man should enquire into these things, so he should also into this. How came I into this way of dealing in which I have now miscarried? is it a way that my Parents brought me up in, put me Apprentice to, or that by providence I was first thrust into? or is it a way into which I have twisted my self, as not being contented with my first lot, that by God and my Parents I was cast into? This ought duly to be considered. *And if upon search, a man shall find that he is out of the place and

*Good counsel again.

Calling into which he was put by his Parents, or the Providence of God, and has miscarried in a new way, that through pride and dislike of his first state he has chose rather to embrace; his miscarriage is his sin, the fruit of his Pride, and a token of the Judgment of God upon him for his leaving of his first state. And for this he ought, as for the former, to be humble and penitent before the Lord.

How to find that thy decay came by the Judgement of God, or by thy miscarriage.

But if by search, he finds, that his poverty came by none of these; if by honest search, he finds it so, and can say with good conscience, *I went not out of my place and state in which God by his providence had put me; but have abode with God in the calling wherein I was called, and have wrought hard, and fared meanly, been civilly apparelled, and have not directly, nor indirectly made away with my Creditors goods:* Then has his fall come upon him by the immediate hand of God, whether by visible or invisible wayes. For sometimes it comes by *visible* wayes, to wit, by Fire, by Thieves, by loss of Cattel, or the wickedness of sinful dealers, *&c.* And sometimes by means *invisible*, and then no man knows how; we only see things are going, but cannot see by what way they go. Well, Now suppose that a man, by an immediate hand of God is brought to *a morsel of Bread, what must he do now?*

Another question.

I answer: His surest way is still to think, that this is the fruit of some sin, though possibly not sin in the management of his calling, yet of some other sin. *God casteth away the substance of the wicked.* Therefore let him still humble himself before his God, because his hand is upon him, and say, What sin is this, for which this hand of God is upon me? and let him be diligent to find it out, for some sin is the cause of this Judgment; for God doth not willingly afflict nor grieve the children of men. Either the heart is too much set upon the world, or Religion is too much neglected in thy Family, or some thing. There is a *Snake* in the *grass*, a *Worm* in the *gourd*; some sin in thy bosom, for the sake of which God doth thus deal with thee.

Pro. 10. 3.
1 Pet. 5. 6.
Lam. 3. 33.

Thirdly, This thus done, let that man again consider thus with himself: Perhaps God is now changing of my Condition

and state in the world; he has let me live in fashion, in fulness, and abundance of worldly glory, and I did not to his glory improve, as I should, that his good dispensation to me. But when I lived in full and fat pasture, I did there lift up the heel: Therefore he will now turn me into hard Commons, that with leanness, and hunger, and meanness, and want, I may spend the rest of my days. But let him do this without murmering, and repining; let him do it in a godly manner, submitting himself to the Judgment of God. *Let the rich rejoyce in that he is made low.*

Good advice again.
Deut. 32. 15.
James 1. 9, 10.

This is duty, and it may be priviledg to those that are under this hand of God. And for thy encouragement to this hard work, (for this is a hard work) consider of these four things.

1. This is right lying down under Gods hand, and the way to be exalted in Gods time: when God would have *Job* embrace the Dunghill, he embraces it, and says, *The Lord giveth, and the Lord hath taken away, blessed be the name of the Lord.*

Consider four things.
Job. 1. 21.
Chap. 2. 8.

2. Consider, That there are blessings also that attend a low condition, more than all the world are aware of. A poor condition has preventing mercy attending of it. The poor, because they are poor, are not capable of sinning against God as the rich man does.

3. The Poor can more clearly see himself preserved by the providence of God than the rich, for he trusteth in the abundance of his riches.

Psal. 49. 6.

4. It may be God has made thee poor, because he would make thee rich. *Hearken my beloved brethren, hath not God chosen the poor of this world, rich in Faith, and heirs of a Kingdom which God hath promised to them that love him?*

Jam. 2. 5.

I am perswaded, if men upon whom this hand of God is, would thus quietly lye down, and humble themselves under it, they would find more peace, yea, more blessing of God attending them in it, than the most of men are aware of. But this is an hard Chapter, and therefore I do not expect that many should either read it with pleasure, or desire to take my counsel.

Having thus spoken to the Broken man, with reference to his own self; I will now speak to him as he stands related to his Creditors.

In the next place therefore, let him fall upon the most †honest way of dealing with his Creditors, and that I think must be this.

† Honest dealing with Creditors.

First, Let him timely make them acquainted with his condition, and also do to them these three things.

1. Let him heartily, and unfeignedly ask them forgiveness for the wrong that he has done them.

2. Let him proffer them *all*, and the whole *all* that ever he has in the world; let him hide nothing, let him strip himself to his raiment for them; let him not keep a Ring, a Spoon, or any thing from them.

3. If none of these two will satisfie them, let him proffer them his Body, to be at their dispose, to wit, either to abide imprisonment their pleasure, or to be at their service, till by labour and travel he hath made them such amends as they in reason think fit, (only reserving something for the succour of his poor and distressed Family out of his labour, which in Reason, and Conscience, and Nature, he is bound also to take care of:) Thus shall he make them what amends he is able, for the Wrong that he hath done them in wasting and spending of their Estates.

By thus doing, he submits himself to Gods rod, commits himself to the dispose of his Providence; yea, by thus doing, he casteth the lot of his present and future condition into the lap of his Creditors, and leaves the whole dispose thereof to the Lord, even as he shall order and incline their hearts to do with him. And let that be either to forgive him; or to take that which he hath for satisfaction; or to lay his body under affliction, this way or that, according to Law; can he, I say, thus leave the whole dispose to God, let the issue be what it will, that man shall have peace in his mind afterward. And the comforts of that state, (which will be comforts that attend Equity, Justice, and Duty,) will be more unto him, because more according to Godliness, than can be the comforts that are the fruits of Injustice, Fraudulency, and Deceit. Besides, this is the way to engage God to favour

Pro. 16. 33.

him by the sentence of his Creditors; (for *He* can entreat them to use him kindly,) and he will do it when his ways are pleasing in his sight: *When a mans ways please the Lord, his enemies shall be at peace with him*; And surely, for a man to seek to make restitution for wrongs done, to the utmost of his power, by what he is, has, and enjoys in this world, is the best way, in that capacity, and with reference to that thing, that a man can at this time be found active in.

Jer. 15. 10, 11.
Pro. 16. 7.

But he that doth otherwise, abides in his sin, refuses to be disposed of by the Providence of God, chuseth an high Estate, though not attained in Gods way; when Gods Will is, that he should descend into a low one: yea, he desperately saith in his heart and actions, I will be mine own chooser, and that in mine own way, whatever happens or follows thereupon.

Atten. *You have said well, in my mind. But suppose now, that Mr.* Badman *was here, could he not object as to what you have said, saying, Go and teach your Brethren, that are Professors, this lesson, for they, as I am, are guilty of Breaking; yea I am apt to think, of that which you call my Knavish way of breaking; to wit, of breaking before they have need to break. But if not so, yet they are guilty of neglect in their Calling, of living higher, both in Fare and Apparrel, than their Trade or Income will maintain. Besides, that they do break, all the world very well knowes, and that they have the art to plead for a composition, is very well known to men; and that it is usual with them, to hide their Linnen, their Plate, their Jewels, and ('tis to be thought, sometimes Money and Goods besides,) is as common as four eggs a penny. And thus they beguile men, debauch their consciencies, sin against their Profession, and make, 'tis to be feared, their lusts in all this, and the fulfilling of them, their end. I say, if Mr.* Badman *was here to object thus unto you, what would be your reply?*

A heavy blot upon Religion.

Wise. What! Why I would say, I hope no Good man, no man of good conscience, no man that either feareth God, regardeth the credit of Religion, the peace of Gods people, or the salvation of his own soul, will do thus.

Professors, such perhaps there may be, and who, upon earth

can help it? Jades there be of all colours. *If men will profess, and make their profession a stalking-Horse to beguile their neighbours of their estates, as Mr. *Badman* himself did, when he beguiled her that now is with sorrow his wife, who can help it? The Churches of old were pestered with such, and therefore no marvel if these perilous difficult times be so. But mark how the Apostle words it: *Nay you do wrong and defraud, and that your Brethren: Know you not, that the unrighteous shall not inherit the Kingdom of God? Be not deceived, neither Fornicator, nor Idolaters, nor Adulterers, nor Effeminate, nor abusers of themselves with Mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdom of God.*

* If Knaves will make profession their cloak to be vile, who can help it?

1 Cor. 6. 8, 9, 10.
2 Tim. 3. 1, 2, 3, 4, 5.

None of these shall be saved in this state, nor shall profession deliver them from the censure of the Godly, when they shall be manifest such to be. But their profession we cannot help: How can we help it, if men should ascribe to themselves the title of *Holy ones*, *Godly ones*, *Zealous ones*, *Self-denying ones*, or any other such glorious title? and while they thus call themselves, they should be the veryest Rogues for all evil, sin, and villany imaginable, who could help it? True, they are a scandal to Religion, a grief to the honest hearted, an offence to the world, and a stumbling stone to the weak, and these offences have come, do come, and will come, do what all the world can; *but wo be to them through whom they come*; let such professors therefore be disowned by all true Christians, and let them be reckoned among those base men of the world which by such actions they most resemble: They are Mr. *Badmans* Kindred.

Matt. 18. 6, 7, 8.

*For they are a shame to Religion, I say these slithy, rob-Shop, pick-pocket men, they are a shame to Religion, and religious men should be ashamed of them. God puts such an one among the Fools of the world, therefore let not Christians put them among those that are wise for heaven. *As the Partridge sitteth on eggs, and hatcheth them not, so he that getteth riches and not by right, shall leave*

* Let such be disowned of all good men.

Jer. 17. 11.

them in the midst of his dayes, and at his end shall be a fool. And the man under consideration is one of these, and therefore must look to fall by this Judgment.

A professor! and practice such villianies as these! such an one is not worthy to bear that name any longer. We may say to such as the Prophet spake to their like, to wit, to the rebellious that were in the house of *Israel. Goe ye, serve every man his Idols*:—If ye will not hearken to the Law and Testament of God, to lead your lives thereafter: *but pollute Gods holy name no more with your Gifts, and with your Idols.*

Ezek. 20. 38, 39.

Goe professors, Goe; leave off profession, unless you will lead your lives according to your profession. Better never profess, than to make profession a stalking-horse to sin, Deceit, to the Devil, and Hell.

The ground and rules of Religion allow not any such thing: *Receive us*, says the Apostle, *we have wronged no man, we have corrupted no man, we have defrauded no man.* Intimating, that those that are guilty of wronging, corrupting or defrauding of any, should not be admitted to the fellowship of Saints, no nor into the common catalogue of Brethren with them.

2 Cor. 7. 2.

Nor can men with all their Rhetorick, and Eloquent speaking prove themselves fit for the Kingdom of Heaven, or men of good conscience on earth. O that godly plea of *Samuel*: *Behold here I am*, says he, *witness against me, before the Lord, and before his Anointed, whose Oxe have I taken, or whose Ass have I taken, or whom have I defrauded, whom have I oppressed*, &c? This was to do like a man of good conscience indeed. And in this his Appeal, he was so Justified in the consciencies of the whole Congregation, that they could not but with one voice, as with one mouth, break out joyntly and say, *Thou hast not defrauded us, nor oppressed us.*

Mar. 10. 19.

1 Sam. 12. 3.

Ver. 4.

A Professor, *and defraud*, away with him! a Professor should not owe any man any thing, *but love.* A professor should provide things, not of other mens, but of his own, of his own honest getting, and that not onely in the sight of God, but of all men; that he may adorn the Doctrine of God our Saviour in all things.

Atten. **But suppose God should blow upon a Professor in his Estate, and Calling, and he should be run out before he is aware, must he be accounted to be like Mr.* Badman, *and lie under the same reproach as he?*

* A question.

Wise. *No: If he hath dutifully done what he could to avoid it. *It is possible for a Ship to sink at sea, notwithstanding the most faithfull endeavour of the most skilful Pilot under Heaven.* And thus, as I suppose, it was with the Prophet that left his wife in debt to the hazarding the slavery of her children by the Creditors. He was no *profuse* man, nor one that was given to *defraud*, for the Text says he *feared God*; yet, as I said, he was run out more than she could pay.

* An answer.

2 King. 4. 1, 2.

If God would blow upon a man, who can help it? and he will do so sometimes, because he will change dispensations with men, and because he will trye their Graces. Yea, also because he will overthrow the wicked with his Judgments; and all these things are seen in *Job*. But then the consideration of this, should bid men have a care that they be honest, lest this comes upon them for their sin: It should also bid them beware of launching further into the world, than in an honest way by ordinary means they can Godlily make their retreat; for the further in, the greater fall. It should also teach them, to begg of God his blessing upon their endeavours, their honest and lawfull endeavours. And it should put them upon a diligent looking to their steps, that if in their going they should hear the Ice crack, they may timely goe back again.

Hag. 1. 9.

God does sometimes blow upon his own people. How they should doe at that time.

These things considered, and duely put in practice, if God will blow upon a man, then let him be content, and with *Job* embrace the dunghill; *let him give unto all their dues*, and not fight against the Providence of God, (but humble himself rather under his mighty hand,) which comes to strip him naked and bare: for he that doth otherwise, fights against God; and declares that he is a stranger to that of *Paul*; *I know both how to be abased, and I know how to abound; every where, in all things, I am instructed both to be full, and to be hungry, both to abound, and to suffer need.*

Philip. 4. 12.

Atten. *But Mr.* Badman *would not, I believe, have put this difference 'twixt things feigned, and those that fall of necessity.*

Wise. If he will not, God will, Conscience will; and that not thine own only, but the Consciences of all those that have seen the way, and that have known the truth of the condition of such an one.

Atten. *Well: Let us at this time leave this matter, and return again to Mr.* Badman.

Wise. With all my heart will I proceed to give you a relation of what is yet behind of his Life, in order to our discourse of his Death.

Atten. *But pray do it with as much brevity as you can.*

Wise. Why? are you a weary of my relating of things?

Atten. *No. But it pleases me to hear a great deal in few words.*

Wise. I profess not my self an artist that way, but yet as briefly as I can, I will pass through what of his Life is behind; and again I shall begin with his fraudulent dealing (as before I have shewed with his Creditors, so now) with his Customers, and those that he had otherwise to deal withall.

More of Mr. *Badmans* fraudulent dealing. He used deceitful weights and scales.

He dealt by deceitfull Weights and Measures. He kept weights to buy by, and weights to sell by; measures to buy by, and measures to sell by: those he bought by were too big, those he sold by were too little.

Besides, he could use a thing called slight of hand, if he had to do with other mens weights and measures, and by that means make them whether he did buy or sell, yea though his Customer or Chapman looked on, turn to his own advantage.

Moreover, he had the art to misreckon men in their Accounts whether by weight, or measure, or money, and would often do it to his worldly advantage, and their loss: What say you to Mr. *Badman* now?

And if a question was made of his faithfull dealing, he had his servants ready, that to his purpose he had brought up, that would avouch and swear to his Book, or word: this was Mr. *Badmans* practice; *What think you of Mr.* Badman *now?*

Atten. *Think! Why I can think no other but that he was a man left to himself, a naughty man; for these, as his other, were naughty things; if the tree, as indeed it may, ought to be judged,*

what it is by its fruits; then Mr. Badman *must needs be a bad Tree. But pray, for my further satisfaction, shew me now by the Word of God, the evil of this his practice: and first of his using false Weights and Measures.*

Wise. The evil of that! why the evil of that appears to every eye: the Heathens, that live like Beasts and Bruits in many things, do abominate and abhorr such wickedness as this. Let a man but look upon these things as he goes by, and he shall see enough in them from the light of nature to make him loath so base a practice; although Mr. *Badman* loved it.

Atten. *But shew me something out of the Word against it, will you?*

Wise. I will willingly do it. And first we will look into the Old Testament: *You shall*, saith God there, *do no unrighteousness in Judgment, in mete-yard, in weights or in measures, a just Ballance, a just Weight, a just Ephah, and a just Hin shall you have.* This is the Law of God, and that which all men according to the Law of the land ought to obey. So again: *Ye shall have just Ballances, and a just Ephah*, &c.

Levit. 19. 35, 36.

Of Just weights and measures.

Ezek. 45. 10.

Now having shewed you the Law, I will also shew you how God takes swerving therefrom. *A false Ballance is not good; a false Ballance is an abomination to the Lord.* Some have just Weights but false Ballances, and by vertue of those false Ballances, by their just Weights, they deceive the Countrey: Wherefore, God first of all commands that the *Ballance* be made Just: A just *Ballance* shalt thou have. *Else they may be, yea are, decievers, notwithstanding their just weights.*

Pro. 20. 23. Chap. 11. 1.

The evil of deceitful Ballances, Weights and Measures.

Now, having commanded that men have a just Ballance, and testifying that a false one is an abomination to the Lord, he proceedeth also unto weight and measure.

Thou shalt not have in thy bag divers weights, a great and a small; that is one to buy by, and another to sell by, as Mr. *Badman* had. *Thou shalt not have in thy house divers measures, a great and a small*, (and these had Mr. *Badman* also) *but thou shalt have a perfect and a just weight; a perfect and a just measure shalt*

Deut. 25. 13, 14, 15, 16.

thou have, that thy days may be lengthened in the land which the Lord thy God giveth thee. For all that do such things, (that is, that use false Weights and Measures) *and all that do unrighteously are abomination to the Lord.* See now both how plentiful, and how punctual the Scripture is in this matter. But perhaps it may be objected, that all this is old Law, and therefore hath nothing to do with us under the New Testament. (Not that I think you, neighbour, will object thus:) Well, to this foolish objection, let us make an Answer. First, he that makes this objection, if he doth it to overthrow the authority of those Texts, discovereth that himself is first cousen to Mr. *Badman*: For a Just man is willing to speak reverently of those commands. That man therefore hath, I doubt, but little conscience, if any at all that is good, that thus objecteth against the Text: but let us look into the New Testament, and there we shall see how Christ confirmeth the same: Where he commandeth that men make to others good measure, including also that they make good weight; telling such that doe thus, or those that do it not, that they may be encouraged to do it; *Good measure, pressed down, shaken together, and running over, shall men give into your bosom; for with the same measure that ye mete withall, it shall be measured to you again:* To wit, both from God and man. For as God will shew his indignation against the false man, by taking away even that he hath, so he will deliver up the false man to the Oppressor, and the Extortioner shall catch from him, as well as he hath catched from his neighbour; therefore another Scripture saith, *When thou shalt cease to deal treacherously, they shall deal treacherously with thee.* That the New Testament also, hath an inspection into mens Trading, yea even with their weights and measures, is evident from these general exhortations. *Defraud not; lye not one to another; let no man goe beyond his brother in any matter, for God is the avenger of all such: whatsoever you do, do it heartily, as unto the Lord, doing all in his name, to his glory*; and the like. All these injunctions and commandments do respect our life and conversation among men, with reference to our dealing, trading, and so conse-

The Old and New Law commands all men to be honest and upright in their weights and measures.

Luke 6. 88.

Pat Scriptures for our purpose.

quently they forbid false, deceitful, yea all doings that are corrupt.

Having thus in a word or two shewed you, that these things are bad; I will next, for the conviction of those that use them, shew you, where God saith they are to be found.

Where false weights and measures are to be found.

1. They are not to be found in the house of the good and godly man, for he, as his God, abhorrs them; but they are to be found in the house of evil doers, such as Mr. *Badmans* is. *Are there*, saith the Prophet, *yet the treasures of wickedness in the house of the wicked, and the scant measure that is abomination?* Are they there yet, notwithstanding Gods forbidding, notwithstanding Gods tokens of anger against those that do such things? O how *loth* is a wicked man to let goe a sweet, a gainful sin, when he hath hold of it! They hold fast deceit, they refuse to let it goe.

1. With evil doers.

Mic. 6. 10.

2. These deceitful Weights and Measures are not to be found in the house of the Mercifull, but in the house of the Cruel; in the house of them that love to oppress. *The Ballances of deceit are in his hand, he loveth to oppress.* He is given to oppression and cruelty, therefore he useth such wicked things in his calling. Yea he is a very cheat, and as was hinted before, concerning Mr. *Badmans* breaking, so I say now, concerning his using these deceitful weights and measures, it is as bad, as base, as to take a purse, or pick a pocket; for it is a plain robbery, it takes away from a man that which is his own, even the price of his money.

2. With the merciless and Oppressors.

Hos. 12. 7.

3. The deceitful Weights and Measures are not to be found in the house of such as relieve the belly, and that cover the loyns of the poor, but of such as indeed would swallow them up. *Hear ye this, ye that swallow up the needy, and that make the poor of the land to fail, saying, When will the new Moon be gone that we may sell corn, and the Sabbath that we may set forth Wheat, making the Ephah small and the Sheckle great*, (making the Measure small, and the Price great) *and falsifying the Ballances by deceit, that ye may buy the poor for silver, and the needy for a pair of*

3. With such as would swallow up the poor.

Amos 8. 4, 5, 6, 7.

thou, and all the rights of the Whore. The Lord hath sworn by the excellency of Jacob, surely I will not forget any of their works. So detestable and vile a thing is this in the sight of God.

* With unpure ones. God abominates the thoughts of calling of those unjust like weights and measures to any other term than, that they be Impure ones in the Text. Mat. 5. 20. Shall I name them pure which God calls the unjust? unjust? no by no means, they are impure ones, their hands are defiled, deceitful guile is in their hearts, they have grown what they have by cheating us and Covetousness, and therefore must and shall be reckoned among the unjust, among the wicked of the world.

Thus you see how full and plain the Word of God is against this sin, and them that use it. And therefore Mr. Sadducee, for that he used by these things that to rack and cheat his neighbours, is rightly rejected from having his Name in, and among the catalogue of the godly.

Accus. But I am persuaded, that the using of these things, and the doing by them like unrighteously, is not counted a great evil by some.

Wise. Whether it be counted so evil or a venial, by men, it matters not; you see by the Scriptures, the Judgment of God upon it. It was not counted an evil by Mr. Sadducee, nor is it by any that will are treading in his steps. But, I say, let be matter how men esteem of things, let us adhere to the Judgment of God. And the rather, because when we our selves have done weighing and measuring to others, then God will weigh and measure both us and our actions. And when he doth so, as he will be shortly, then woe be to him or them, and of whose actions it shall be thus said by him. Dan. 5. 27. Thou art weighed in the Balances, and art found wanting. God will then recompense their evil of deceiving upon their own head, when he shall shut them out of his presence, heaven, and Kingdom, to rot and stink.

Accus. But 'tis a wonder, that ever Mr. Sadducee common practice was in it thus, that ever no or more did not find him out, and blow him for one by his neighbours.

Wise. For the generality of people, he went away clean

with his Knavery. For what with his Ballance, his false Ballance, and good weight, and what with his slight of hand to boot, he beguiled, sometimes a little, and sometimes more, most that he had to deal with: Besides, those that use this naughty trade, are either such as blind men with a shew of Religion, or by hectoring the buyer out by words. I must confess Mr. *Badman* was not so arch at the first; that is, to do it by shew of Religion; for now he began to grow threadbare, (though some of his brethren are arch enough this way, yea and of his sisters too, for I told you at first that there was a great many of them, and never a one of them good:) but for hectoring, for swearing, for lying, if these things would make weight and measure, they should not be wanting to Mr. *Badmans* Customers.

How Mr. *Badman* did cheat, and hide his cheating.

Atten. *Then it seems he kept good Weights, and a bad Ballance; well that was better than that both should be bad.*

Wise. Not at all. There lay the depth of his deceit: For if any at any time found fault, that he used them hardly, and that they wanted their weight of things; he would reply: Why did you not see them weighed? will you not believe your own eyes: If you question my *weights*, pray carry them whether you will, I will maintain them to be good and just. The same he would say of his *scales*. So he blinded all, by his *Ballance*.

Good Weights and a bad Ballance a deep piece of Knavery.

Atten. *This is cunning indeed: but as you say, there must be also something done or said, to blind therewith, and this I perceive Mr.* Badman *had.*

Wise. Yes. He had many ways to blind, but he was never clever at it, by making a shew of Religion, (though he cheated his wife therewith:) for he was, especially by those that dwelt near him, too well known to do that, though he would bungle at it as well as he could. But there are some that are arch villains this way; they shall to view live a whole life Religiously, and yet shall be guilty of these most horrible sins: And yet Religion in it self is never the worse, nor yet the true professors of it. But as *Luther* says, *In the name of God begins all mischief.* For Hypocrites have no other way to bring their evils to maturity,

but by using and mixing the Name of God and Religion therewith. Thus they become *whited* Walls; for by *this white*, the *white* of Religion, the dirt of their actions is hid. Thus also they become *graves that appear not*, and they that goe over them, (that have to do with them) are not aware of them, but suffer themselves to be deluded by them. Yea, if there shall, as there will sometimes, rise a doubt in the heart of the buyer about the weight and measure he should have, why, he suffereth his very sences to be also deluded, by recalling of his Chapmans Religion to mind, and thinks verily that not his good chapman but himself is out; for he dreams not that his chapman can deceive. But if the buyer shall find it out, and shall make it apparent, that he is beguiled; then shall he be healed by having amends made, and perhaps fault shall be laid upon servants, *&c.* and so *Master Cheat* shall stand for a right honest man in the eye of his Customer, though the next time he shall pick his pocket again.

Mat. 23.

A cloak of Religion to blind Mr. Cheats Knavery.

Some *plead Custom for their Cheat, as if that could acquit them before the Tribunal of God: And others say, it came to them for so much, and therefore another must take it for so much, though there is wanting both as to weight and measure: but in all these things there are Juggles; or if not, such must know, *That that which is *altogether just*, *they must doe*. Suppose that I be cheated my self with a brass half-Crown, must I therefore cheat another therewith? if this be bad in the whole, it is also bad in the parts. Therefore however thou are dealt withall in thy buying, yet thou must deal justly in selling, or thou sinnest against thy soul, and art become as Mr. *Badman*. And know, that a pretence to custom is nothing worth. 'Tis not custom, but good conscience that will help at Gods Tribunal.

* Some plead Custom to cheat.

* Deut. 16. 20.

Atten. *But I am perswaded, that that which is gotten by men this way, doth them but little good.*

Wise. I am of your mind for that, but this is not considered by those thus minded. For if they can get it, though they get, as we say, *the Devil and all*, by their getting, yet they are content, and count that their getting is much.

Little good! Why do you think they consider that? No: no more than they consider what they shall doe in the Judgment, at the day of God Almighty, for their wrong getting of what they get, and that is just nothing at all.

They get nothing that cozen and cheat.

But to give you a more direct answer. This kind of getting, is so far off from doing them *little* good, that it doth them *no* good at all; because thereby they lose their own souls; *What shall it profit a man if he shall gain the whole world, and lose his own soul?* Mar. 9. He loseth then, he loseth greatly that getteth after this fashion. This is the man that is *penny-wise, and pound-foolish*; this is he *that loseth his good Sheep for a halfpennyworth of tarr*; that loseth a soul for a little of the world. And then what doth he get thereby, but loss and dammage? Thus he getteth, or rather loseth about the world to come: But what doth he get in this world, more than travel and sorrow, vexation of spirit, and disappointment? Prov. 10. 3. Jer. 15. 13. Chap. 17. 3. Men aim at blessedness in getting, I mean, at temporal blessedness; but the man that thus getteth, shall not have that. For though an Inheritance after this manner may be hastily gotten at the beginning, yet the end thereof shall not be blessed. They gather it indeed, and think to keep it too, but what says *Solomon?* God casteth it away. *The Lord will not suffer the soul of the righteous to famish, but he casteth away the substance of the wicked.*

The time, as I said, that they do enjoy it, it shall doe them no good at all; but long to be sure they must not have it. For God will either take it away in their life time, or else in the generation following, according to that of *Job*: *He*, the wicked, *may prepare it, but the just shall put it on, and the innocent shall divide the silver.* Job 27. 17.

Consider that also that is written in the Proverbs: *A good man leaveth an Inheritance to his childrens children, and the wealth of the sinner is laid up for the just.* Pro. 13. 22. What then doth he get thereby, that getteth by dishonest means? why he getteth Sin and Wrath, Hell and Damnation: and now tell me how much he doth get.

This, I say, is his getting; so that as *David* says, we may be bold to say too: *I beheld the wicked in great prosperity,*

and presently I cursed his habitation: for it cannot prosper with him. Fluster and huff, and make a doe for a while he may, but God hath determined that both *he* and *it* shall melt like grease, and any observing man may see it so. Behold, the unrighteous man in a way of Injustice getteth much, and loadeth himself with thick Clay, but anon it withereth, it decayeth, and even he, or the Generation following decline, and return to beggery.

And this Mr. *Badman*, notwithstanding his cunning and crafty tricks to get money, did dye, no body can tell whether worth a farthing or no.

Atten. *He had all the bad tricks, I think, that it was possible for a man to have, to get money; one would think that he should a been rich.*

Wise. You reckon too fast, if you count these *all* his bad tricks to get money: For he had more besides.

More of Mr. *Badmans* Bad tricks.

If his customers were in his Books (as it should goe hard but he would have them there; at least, if he thought he could make any advantage of them,) then, then would he be sure to impose upon them his worst, even very bad Comodity, yet set down for it the price that the best was sold at: like those that sold the Refuse Wheat, or the worst of the wheat; making the Sheckle great, yet hoisting up the price: This was Mr. *Badmans* way. *He would sell goods that cost him not the best price by far, for as much as he sold the best of all for. He had also a trick to mingle his comodity, that that which was bad might goe off with the less mistrust.

Amos 8.

* Another art to cheat withall.

Besides, if his customers at any time paid him money, let them look to themselves, and to their Acquitances, for he would usually attempt to call for that payment again, specially if he thought that there was hopes of making a prize thereby, and then to be sure if they could not produce good and sufficient ground of the payment, a hundred to one but they payed it again. Sometimes the honest Chapman would appeal to his servants for proof of the payment of money, but they were trained up by him to say after his mind, right or wrong: so that, relief that way, he could get none.

Atten. *It is a bad, yea an abominable thing for a man to have such servants. For by such means a poor customer may be undone and not know how to help himself. Alas! if the master be so unconscionable, as I perceive Mr.* Badman *was, to call for his money twice, and if his servant will swear that it is a due debt, where is any help for such a man? he must sink, there is no remedy.*

Wise. This is very bad, but this has been a practice, and that hundreds of years agoe. But what saith the Word of God? *I will punish all those that leap upon the threshold, which fill their masters houses with violence and deceit.* Zeph. 1. 9.

Servants observe these words.

Mr. *Badman* also had *this art*; could he get a man at advantage, that is, if his chapman durst not go from him, or if the comodity he wanted could not for the present be conveniently had elsewhere; Then let him look to himself, he would surely make his purse-strings crack; he would exact upon him without any pity or conscience.

Atten. *That was Extortion, was it not? I pray let me hear your Judgment of Extortion, what it is, and when committed?*

Wise. Extortion is a screwing from men more than by the Law of God or men is right; and it is committed sometimes by them in Office, about Fees, Rewards, and the like: but 'tis most commonly committed by men of Trade, who without all conscience, when they have the advantage, will make a prey of their neighbour. And thus was Mr. *Badman* an Extortioner; for although he did not exact, and force away, as *Bailifs* and *Clarks* have used to doe; yet he had his opportunities, and such cruelty to make use of them, that he would often, in his way, be Extorting, and forcing of money out of his Neighbours pocket. For every man that makes a prey of his advantage upon his neighbours necessities, to force from him more than in reason and conscience, according to the present prizes of things such comodity is worth; may very well be called an Extortioner, and Judged for one that hath *No* inheritance in the Kingdom of God.

Of Extortion.

1 Cor. 6. 9, 10.

Atten. *Well, this* Badman *was a sad wretch.*

Wise. Thus you have often said before. But now we are in discourse of this, give me leave a little to goe on. We have a great many people in the Countrey too that live all their dayes in the practice, and so under the guilt of Extortion: people, alas! that think scorn to be so accounted.

Who are Extortioners.

As for Example: There is a poor body that dwells, we will suppose, so many miles from the Market; and this man wants a Bushel of Grist, a pound of Butter, or a Cheese for himself, his wife and poor children: But dwelling so far from the Market, if he goes thither, he shall lose his dayes work, which will be eight pence or ten pence dammage to him, and that is something to a poor man. So he goeth to one of his Masters or Dames for what he wanteth, and asks them to help him with such a thing: Yes, say they, you may have it; but withall they will give him a gripe, perhaps make him pay as much (or more) for it at home, as they can get when they have carryed it five miles to a Market, yea and that too for the Refuse of their Commodity. But in this the Women are especially faulty, in the sale of their Butter and Cheese, *&c.* Now this is a *kind* of Extortion, it is a making a prey of the necessity of the poor, it is a grinding of their faces, a buying and selling of them.

* Hucksters.

But above all, your **Hucksters*, that buy up the poor mans Victuals by whole-sale, and sell it to him again for unreasonable gains, by retale, and as we call it, by piece meal; they are got into a way, after a stingeing rate, to play their game upon such by Extortion: I mean such who buy up Butter, Cheese, Eggs, Bacon, *&c.* by whole sale, and sell it again (as they call it) by penny worths, two penny worths, a half penny worth, or the like, to the poor, all the week after the market is past.

Pro. 22. 16, 22.

These, though I will not condemn them all, do, many of them, *bite* and *pinch* the poor by this kind of evil dealing. These destroy the poor because he is poor, and that is a grievious sin. *He that oppresseth the poor to increase his riches, and that giveth to the rich, shall surely come to want.* Therefore he saith again, *Rob not the poor because he is poor, neither oppress the afflicted in*

the gate; for the Lord will plead their cause, and spoil the soul of them that spoile them.

Oh that he that gripeth and grindeth the face of the poor, would take notice of these two Scriptures! Here is threatned the destruction of the Estate, yea and of the Soul too, of them that oppress the poor. Their Soul we shall better see where, and in what condition that is in, when the day of Doom is come; but for the Estates of such, they usually quickly moulter; and that sometimes all men, and sometimes no man knows how.

Besides, these are Usurers, yea they take usury for *victuals, which thing the Lord has forbidden.* And because they cannot so well do it on the Market-day, therefore they do it, as I said, when the market is over; for then the poor falls into their mouths, and are necessitated to have, as they can, for their need, and they are resolved they shall pay soundly for it. Perhaps some will find fault for my medling *thus* with other folks matters, and for my thus prying into the secrets of their iniquity. But to such I would say, since such actions are evil, 'tis time they were hissed out of the world. For all that doe such things, offend against God, wrong their neighbour, and like Mr. *Badman* doe provoke God to Judgment. God knows, there is abundance of deceit in the world! Deut. 23. 19.

Wise. Deceit! Aie, but I have not told you the thousandth part of it; nor is it my business now to rake to the bottom of that dunghill: what would you say, if I should anatomize some of those vile wretches called *Pawn-Brokers*, that lend Money and Goods to poor people, who are by necessity forced to such an inconvenience; and will make, by one trick or other, the Interest of what they so lend, amount to thirty, forty, yea sometimes fifty pound by the year; nothwithstanding the Principal is secured by a sufficient pawn; which they will keep too at last, if they can find any shift to cheat the wretched borrower.

Atten. *Say! Why such Miscreants are the pest and Vermin of the Common-Wealth, not fit for the society of men; but methinks by some of those things you Discoursed before, you seem to import that it is not lawful for a man to make the best of his own.*

Wise. If by making the *best*, you mean, to sell for as much as by *hook* or *crook* he can get for his comodity; then I say, *it is not lawful.* And if I should say the contrary, I should justifie Mr. *Badman* and all the rest of that Gang: but that I never shall doe, for the Word of God condemns them. But that it is not lawful for a man at all times, to sell his commodity for as much as he can, I prove by these reasons.

Whether it be lawful for a man to make the best of his own. Proved in negative by 8 reasons.

First, If it be lawful for me alway to sell my commodity as dear, or for as much as I can, then 'tis lawful for me to lay aside in my dealing with others, good conscience, to them, and to God: but it is not lawful for me, in my dealing with others, to lay aside good conscience, *&c.* Therefore it is not lawful for me always to sell my commodity as dear, or for as much as I can.

That *it is not lawful to lay aside good conscience in our dealings, has already been proved in the former part of our discourse: but that a man must lay it aside that will sell his commodity always as dear or for as much as he can, is plainly manifest thus.

Good conscience must be used in selling.

1. He that will (as is mentioned afore) sell his commodity as dear as he can, must sometimes make a prey of the *ignorance* of his chapman: but that he cannot doe with a good conscience (for that is to overreach, and to goe beyond my chapman, and is forbidden, 1 *Thess.* 4. 6.) Therefore he that will sell his commodity, as afore, as dear, or for as much as he can, must of necessity lay aside good conscience.

We must not make a prey of our neighbours Ignorance.

2. He that will sell his commodity always as dear as he can, must needs, sometimes make a prey of his neighbours *necessity*; but that he cannot doe with a good conscience, (for that is to goe beyond and defraud his neighbour, contrary to 1 *Thess.* 4. 6.) Therefore he that will sell his commodity, as afore, as dear, or for as much as he can, must needs cast off and lay aside a good conscience.

Nor of his Neighbours Necessity.

3. He that will (as afore) sell his commodity as dear, or for as much as he can, must, if need be, make a prey of his neighbours *fondness*; but that a man cannot doe with a good conscience, (for that is still a going beyond him, contrary to 1 *Thess.* 4. 6.) Therefore, he that will sell his commodity as dear, or for as much as he can, must needs cast off, and lay aside good conscience.

Nor of his Fondness of our commodity.

The same also may be said for *buying*; no man may always buy as cheap as he can, but must also use good conscience in buying; The which he can by no means use and keep, if he buyes always as cheap as he can, and that for the reasons urged before. For such will make a prey of the *ignorance*, *necessity*, and *fondness* of their chapman, the which they cannot doe with a good conseince.

We must use good conscience in buying.

When *Abraham* would buy a Burying-place of the Sons of *Heth*, thus he said unto them. *Intreat for me to* Ephron *the son of* Zohar, *that he may give me the cave of* Machpelah, *which he hath, in the end of his field. For as much as it is worth shall he give it me.* Gen. 23. 8, 9. He would not have it under foot, he scorned it, he abhored it: It stood not with his Religion, Credit, nor Conscience. So also when *David*, would buy a field of *Ornon* the *Jebusite*: Thus he said unto him: *Grant me the place of the threshing-floor, that I may build an Altar there unto the Lord. Thou shalt give it me for the full price.* He also, as *Abraham*, made conscience of this kind of dealing: he would not lie at catch to go beyond, no not the *Jebusite*, but will give him his full price for his field. For he knew that there was wickedness, as in selling too dear so in buying too cheap, therefore he would not do it.

Gen. 23. 8, 9.

1 Chron. 21, 22. 24.

There ought therefore to be good conscience used, as in selling, so in buying; for 'tis also unlawful for a man to goe beyond or to defraud his neighbour in buying; yea 'tis unlawful to doe it in *any matter*, and God will plentifully avenge that wrong: as I also before have forewarned and testified. See also the *text in the margent. But,

* Levit. 25. 14.

Secondly, if it be lawful for me always to sell my commodity as dear, or for as much as I can, then it is lawful for me to deal with my neighbour without the use of *charity: but it is not lawful for me to *lay aside*, or to deal with my neighbour *without* the use of charity, therefore it is not lawful for me always to sell my commodity to my neighbour for as much as I can. A man in dealing should as really design his Neighbours good, profit, and advantage, as his own: For this is to exercise Charity in his dealing.

Charity must be used in our dealings.

That I should thus use, or exercise charity towards my Neighbour in my buying and selling, &c. with him, is evident from the general command: [*Let all your things be done in charity*:] But that a man cannot live in the exercise of charity, that selleth, as afore, as dear, or that buyeth as cheap as he can, is evident by these reasons.

1 Cor. 16. 14.

1. He that sells his commodity as dear, or for as much money (always) as he can, seeks himself, and himself only; (*but charity seeketh not her own, nor her own only:*) So then, he that seeks himself, and himself onely, as he that sells (as afore) as dear as he can, does; maketh not use of, nor doth he exercise charity, in his so dealing.

1 Cor. 13.

2. He that selleth his commodity (always) for as much as he can get, hardeneth his heart against all reasonable entreaties of the buyer. But he that doth so, cannot exercise charity in his dealing; therefore it is not lawful for a man to sell his commodity, as afore, as dear as he can.

Thirdly, If it be lawful for me to sell my commodity, as afore, as dear as I can, then there can be no sin in my Trading, how unreasonably soever I manage my calling, whether by Lying, Swearing, Cursing, Cheating; for all this is but to sell my commodity as dear as I can: but that there is sin in these, is evident, therefore I may not sell my commodity always as dear as I can.

Ephes. 4. 25.

There may be and is sin in trading.

Fourthly, He that sells, as afore, as dear as he can, offereth violence to the law of Nature: for that saith, *Doe unto all men, even as ye would that they should doe unto you.* Now, was the Seller a Buyer, he would not that he of whom he buyes, should sell him always as dear as he can; therefore he should not sell so himself, when it is his lot to sell, and others to buy of him.

Matt. 7. 12.

A man in trading must not offer violence to the Law of nature.

Job. 37. 7.

Fifthly, He that selleth, as afore, as dear as he can, makes use of that instruction, that God hath not given to *others*, but sealed up in *his* hand, to abuse his Law, and to wrong his neighbour withall: which indeed is contrary to God. God hath given thee more skill, more knowledge and understanding in thy commodity than he hath given to him that would buy of thee. But what! canst thou think, that God has given thee this, that thou mightest thereby make a prey of thy neighbour? that thou mightest thereby goe beyond and beguile thy neighbour? No, verily; but he hath given thee it, for *his* help; that thou mightest in *this*, *be eyes to the blind*, and save thy neighbour from that dammage, that his *ignorance*, or *necessity*, or *fondness* would betray him into the hands of.

We must not abuse the Gift we have in the knowledge of earthly things.

Sixthly, In all that a man does, *he should have an eye to the glory of God, but that he cannot have that sells his commodity always for as much as he can, for the reasons urged before.

1 Cor. 10. 13.

*An eye to the glory of God in all we should have.

Seventhly, All that a man does, he should doe in the Name of the Lord Jesus Christ; that is, as being commanded, and authorized to doe it by him: but he that selleth always as dear as he can, cannot so much as pretend to this, without horrid blaspheming of that Name, because commanded by him to doe otherwise.

Colo. 3. 17.

Eightly, and lastly, In all that a man does, he should have an eye to the day of Judgment, and to the consideration of how his actions will be esteemed of in that day. Therefore there is not any man can or ought to sell always as dear as he can: unless he will, yea he must say, in so doing, I will run the hazard of the tryal of that day,

Acts, 24. 15, 16.

If thou sell ought unto thy neighbour, or buyest ought of thy neighbour, ye shall not oppress one another.

Levit. 25. 14.

Atten. *But why doe you put in those cautionary words? They must not sell* [*always*] *as dear, nor buy* [*always*] *as cheap as they can: doe you not thereby intimate that a man may sometimes do so?*

Wise. I doe indeed intimate that somtimes the seller may sell as dear, and the buyer buy as cheap as he can; but this is allowable only in these cases: When he that sells is a Knave, and lays aside all good conscience in selling; or when the buyer is a Knave, and layes aside all good conscience in buying. If the buyer therefore lights of a Knave, or if the seller lights of a Knave, then let them look to themselves: but yet so, as not to lay aside conscience, because he that thou dealest with doth so: but how vile or base soever the chapman is, do thou keep thy commodity at a reasonable price: or if thou buyest, offer reasonable gain for the thing thou wouldest have: and if this will not do with the buyer or seller, then seek thee a more honest chapman: If thou objectest, But I have not skil to know when a pennyworth is before me: Get some that have more skill than thy self in that affair, and let them in that matter dispose of thy money. But if there were no Knaves in the world, these objections need not be made.

And thus, my very good neighbour, have I given you a few of my reasons, why a man that hath it, should not always sell too dear, nor buy as cheap as he can: but should use good Conscience to God, and Charity to his Neighbour in both.

Atten. *But were some men here, to hear you, I believe they would laugh you to scorn.*

Wise. I question not that at all, for so, *Mr. *Badman* used to doe, when any man told him of his faults: he used to think himself wiser than any, and would count, as I have hinted before, that he was not arrived to a manly spirit that did stick or boggle at any wickedness. But let Mr. *Badman* and his fellowes laugh, I will bear it, and still give them good counsel. But I will remember also, for my further relief and comfort, that thus they that were covetous of old, served the Son of God himself. *It is their time to laugh now, that they may mourn in time to come.* And, I

* *Badman* used to laugh at them that told him of his faults.

Luke. 16. 13, 14, 15. Chap. 6. 25.

say again, when they have laughed out their laugh; He that useth not good conscience to God, and charity to his neighbour, in buying and selling, dwells next dore to an Infidel, and is near of kin to Mr. *Badman.*

Atten. *Well, but what will you say to this question? (you know that there is no settled price set by God upon any Commodity that is bought or sold under the Sun; but all things that we buy and sell, do ebbe and flow, as to price, like the Tide:) How (then) shall a man of a tender conscience doe, neither to wrong the seller, buyer, nor himself, in buying and selling of commodities?* A question.

Wise. This Question is thought to be frivolous by all that are of Mr. *Badmans* way; 'tis also difficult in it self: yet I will endeavour to shape you an Answer, and that first to the matter of the question; to wit, *How a Tradesman should, in Trading, keep a good conscience*; (A buyer or seller either.) Secondly, *How he should prepare himself to this work, and live in the practice of it.* An answer.

For the first: *He must observe what hath been said before, to wit, he must have conscience to God, charity to his neighbour; and I will add, much moderation in dealing. Let him therefore keep within the bounds of the affirmative of those eight reasons that before were urged to prove, that men ought not in their Dealing, but to do Justly and mercifully 'twixt man and man; and then there will be no great fear of wronging the seller, buyer, or himself. * Preparations to be a good dealer.

But particularly to prepare, or instruct a man to this work:

1. Let the Tradesman or others consider, that there is not that in great Gettings, and in abundance, which the most of men do suppose: For all that a man has over and above what serves for his present necessity and supply, serves only to feed the lusts of the eye. *For what good is there to the owners thereof, save the beholding of them with their eyes?* Men also, many times, in getting of riches, get therewith a snare to their soul: But few get good by getting of them. But this consideration, Mr. *Badman* could not abide. Eccle. 5. 10, 11. 1 Tim. 6. 7, 8, 9.

2. Consider, that the getting of wealth dishonestly (as he

does, that getteth it without good conscience and charity to his neighbour,) is a great offender against God. Hence he says, *I have smitten mine hands at thy dishonest gain, which thou hast made.* It is a manner of speech that shews anger in the very making of mention of the Crime. Therefore,

Ezek. 22. 13.

3. Consider, that a little honestly gotten, though it may yield thee but a dinner of herbs at a time, will yield more peace therewith, than will a stalled Ox, ill gotten. *Better is a little with righteousness, than great revenues without right.*

Pro. 15. 17. Chap. 16. 8. 1 Sam. 2. 5. Pro. 5. 21.

4. Be thou confident, that Gods eyes are upon all thy wayes, and that he pondereth all thy goings, and also that he marks them, writes them down, and seals them up in a bag, against the time to come.

Job 14. 17.

5. Be thou sure that thou remembrest, that thou knowest not the day of thy death. Remember also, that when death comes, God will give *thy* substance, for the which *thou* hast laboured, and for the which perhaps thou hast hazarded thy soul, to *one*, thou knowest not who, nor whether he shall be a wise man or a fool. And then, *what profit hath he that laboureth for the wind?*

Eccles. 5. 13, 14, 15.

Besides, thou shalt have nothing that thou mayest so much as carry away in thine hand. Guilt shall goe with thee, if thou hast got it dishonestly, and they also to whom thou shalt leave it, *shall receive it to their hurt.*

These things duly considered, and made use of by thee to the preparing of thy heart to thy calling of buying or selling; I come in the next place to shew thee how thou shouldest live in the practick part of this art. Art thou to buy or sell?

1. If thou sellest, do not commend; if thou buyest, do not dispraise, any otherwise, but to give the thing that thou hast to do with, its just value and worth; for thou canst not do otherwise knowingly, but of a covetous and wicked mind. Wherefore else are comodities over-valued by the Seller, and also under-valued by the Buyer. *It is naught, it is naught, says the buyer, but when he hath got his bargain he boasteth thereof.* What hath this man done now but lyed in the dispraising of his bargain? and why did he dispraise it, but of a covetous mind, to wrong and beguile the seller?

Prov. 20. 14.

2. Art thou a seller, and do things grow dear? set not thy

hand to help, or hold them up higher; this cannot be done without wickedness neither; *for this is a making of the sheckle great*: Art thou a buyer, and do things grow dear? use no cunning or deceitful language to pull them down: for that cannot be done but wickedly too. What then shall we do? will you say. Why I answer: Leave things to the providence of God, and do thou with moderation submit to his hand. But since, when they are growing dear, the hand that upholds the price, is, for the time, more strong than that which would pull it down; That being the hand of the seller, who loveth to have it dear, specially if it shall rise in his hand: therefore I say, do thou take heed, and have not a hand in it. The which thou mayest have to thine own and thy neighbours hurt, these three ways:

Amos 8. 5.

1. By crying out *scarcity*, *scarcity*, beyond the truth and state of things: especially take heed of doing of this by way of a prognostick for time to come. 'Twas for *this for which he was trodden to death in the gate of *Samaria*, that you read of in the book of *Kings*. This sin has a double evil in it. 1. It belieth the present blessing of God amongst us: and, 2. It undervalueth the riches of his goodness, which can make all good things to abound towards us.

A Judgment of God. 2 King. 7.

2. This wicked thing may be done by hoarding up, when the hunger and Necessity of the poor calls for it. Now that God may shew his dislike against this, he doth, as it were, license the people to curse such an hoarder up. *He that withholdeth corn, the people shall curse him, but blessing shall be upon the head of him that selleth it.*

Pro. 11. 26.

3. But if things will rise, do thou be grieved; Be also moderate in all thy sellings, and be sure let the poor have a pennyworth, and sell thy Corn to those in necessity: Which then thou wilt do, when thou shewest mercy to the poor in thy selling to him, and when thou for his sake, because he is poor, undersellest the market. This is to buy and sell with good conscience: thy buyer thou wrongest not, thy Conscience thou wrongest not, thy self thou wrongest not, for God will surely recompense thee.

Isa. 58. 6, 7, 8.

I have spoken concerning Corn, but thy duty is, to let thy moderation in all things be known unto all men, the Lord is at hand.

Philip. 4. 5.

Atten. *Well, Sir, now I have heard enough of Mr.* Badmans *naughtiness, pray now proceed to his Death.*

Wise. Why Sir, the Sun is not so low, we have yet three hours to night.

Atten. *Nay; I am not in any great hast, but I thought you had even now done with his Life.*

Wise. Done! no, I have yet much more to say.

Atten. *Then he has much more wickedness than I thought he had.*

Wise. That may be. But let us proceed: This Mr. *Badman*, added to all his wickedness this, *He was a very proud man*, a *Very* proud man. He was exceeding proud and haughty in mind; He looked, that what he said, ought not, must not be contradicted or opposed. He counted himself as wise as the wisest in the Countrey, as good as the best, and as beautiful as he that had most of it. He took great delight in praising of himself, and as much in the praises that others gave him. He could not abide that any should think themselves above him, or that their wit or personage should by others be set before his. He had scarce a fellowly carriage for his equals. But for those that were of an inferior ranck, he would look over them in great contempt. And if at any time he had any remote occasion of having to do with them, he would shew great height, and a very domineering spirit. So that in this it may be said that *Solomon* gave a characteristical note of him, when he said: *Proud and haughty scorner is his name, who dealeth in proud wrath.* He never thought his Dyet well enough dressed, his Cloathes fine enough made, or his Praise enough refined.

Mr. *Badman* a very proud man.

Of pride in general.

Pro. 21. 24.

Atten. *This Pride, is a sin that sticks as close to nature I think, as most sins. There is Uncleanness and Pride, I know not of any two gross sins that stick closer to men then they. They have, as I may call it, an interest in Nature; it likes them because they most suit its lusts and fancies: and therefore no marvel though Mr.* Badman *was tainted with pride, since he had so wickedly given up himself to work all iniquity with greediness.*

Wise. You say right; *Pride*, is a sin that sticks close to Nature, and is one of the first follies wherein it shews it self to be polluted. For even in Childhood, even in little children, *Pride* will first of all

Pride sticks close to nature.

shew it self; it is a hasty, an early appearance of the sin of the soul. It, as I may say, is that corruption that strives for predominancy in the heart, and therefore usually comes out first. But though children are so incident to it, yet methinks those of more years, should be ashamed thereof. I might at the first have begun with Mr. *Badmans Pride*, only I think it is not the *Pride* in Infancy, that begins to make a difference betwixt one and another, as did, and do those wherewith I began my relation of his life: therefore I passed it over, but now, since he had no more consideration of himself, and of his vile and sinful state, but to be proud when come to years; I have taken the occasion in this place to make mention of his pride.

Atten. *But pray, if you can remember them, tell me of some places of Scripture that speak against pride. I the rather desire this, because that pride is now a reigning sin, and I happen sometimes to fall into the company of them that in my conscience are proud, very much, and I have a mind also to tell them of their sin; now when I tell them of it, unless I bring Gods word too, I doubt they will laugh me to scorn.*

Wise. Laugh you to scorn! the *Proud* man will laugh you to scorn, bring to him what Text you can, except God shall smite him in his conscience by the Word: Mr. *Badman* did use to serve them so that did use to tell him of his: and besides, when you have said what you can, they will tell you they are not proud, and that you are rather the *proud* man, else you would not judge, nor so malapertly meddle with other mens matters as you do. Nevertheless, since you desire it, I will mention two or three texts: They are these. *Pride and arrogancy do I hate.* Pro. 8. 13. *A mans pride shall bring him low.* Chap. 29. 23. *And he shall bring down their pride.* Isa. 25. 11. *And all the proud, and all that do wickedly shall be as stubble, and the day that comes shall burn them up.* Mal. 4. 1. This last, is a dreadful Text; it is enough to make a proud man shake: God, saith he, will make the proud ones as stubble; that is, as fuel for the fire, and the day that cometh shall be like a burning *oven*, and that day shall burn them up, *saith the Lord.* But Mr. *Badman* could never abide to hear pride spoken against, nor that any should say of him, He is a proud man.

Atten. *What should be the reason of that?*

Wise. He did not tell me the reason; but I suppose it to be that which is common to all vile persons. They love this Vice, but care not to bear its name. The *Drunkard* loves the sin, but loves not to be called a *drunkard*. The *Thief* loveth to steal, but cannot abide to be called a *thief*, the whore loveth to commit uncleanness, but loveth not to be called a Whore; And so Mr. *Badman* loved to be proud, but could not abide to be called a proud man. The sweet of sin, is desirable to polluted and corrupted man, but the name thereof, is a blot in his Scutcheon.

Proud men do not love to be called proud.

Atten. *'Tis true that you have said: but pray how many sorts of pride are there?*

Wise. There are two sorts of *Pride*; *Pride* of Spirit, and *Pride* of Body. The first of these is thus made mention of in the Scriptures. *Every one that is proud in heart is abomination to the Lord. A high look, and a proud heart, and the plowing of the wicked is sin. The patient in spirit is better than the proud in spirit.* Bodily pride these Scriptures mention. *In that day the Lord shall take away the bravery of their tinckling ornaments about their feet, and their cauls, and their round tires like the Moon, the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the ear-rings, the rings, and the Nose-jewels: The changable suits of Apparell, and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linnen, and the hoods and the vails.* By these expressions it is evident that there is *Pride* of Body, as well as *Pride* of Spirit, and that both are sin, and so abominable to the Lord. But these Texts Mr. *Badman* could never abide to read, they were to him as *Micaiah* was to *Ahab*, they never spake good of him, but evil.

Two sorts of pride.

Pro. 16. 5. Chap. 21. 4. Eccle. 7. 8.

Isa. 3. 17, 18, 19, 20, 21, 22.

Atten. *I suppose that it was not Mr.* Badmans *case alone even to maligne those Texts that speak against their vices: For I believe, that most ungodly men, (where the Scriptures are) have a secret antipathy against those words of God that do most plainly and fully rebuke them for their sins.*

Wicked men do hate that word that reproves their vice.

Wise. That is out of doubt, and by that antipathy, they

shew, that sin and Satan are more welcome to them than are the wholesome instructions of life and godliness.

Atten. *Well, but not to goe off from our discourse of Mr.* Badman. *You say he was proud: but will you shew me now some symptoms of one that is proud?*

Wise. Yes, that I will: And first I will shew you some symptoms of *Pride* of Heart. *Pride* of heart, is seen by outward things, as *Pride* of Body in general, is a sign of pride of heart; for all proud gestures of the body flow from *Pride* of heart: therefore *Solomon* saith; *There is a generation, O how lofty are their eyes, and their eye-lids are lifted up*: And again; *There is that exalteth their gate*, their going. Now these lofty eyes, and this exalting of the gate, is a sign of a *Proud* heart: for both these actions come from the heart: for out of the heart comes *Pride*, in all the visible appearances of it. But more particularly:

Signes of a proud man in general.

Pro. 30. 13.

Pro. 17. 19.

Mar. 7.

1. *Heart Pride* is discovered by a stretched out Neck, and by mincing as they go. For the wicked, the *Proud*, have a *proud* Neck, a *proud* Foot, a *proud* Tongue, by which this their going is exalted. This is that which makes them look scornfully, speak ruggedly, and carry it huffingly among their Neighbours.

In particular.

2. *A proud heart*, is a *persecuting* one: *The wicked through his pride doth persecute the poor.* Psal. 10. 2.

3. *A prayerless* man is a *proud* man. Psal. 10. 4.

4. *A contentious* man is a *proud* man. Pro. 13. 10.

5. *The disdainful* man is *a proud* man. Psal. 119. 51.

6. The man that *oppresses* his neighbour is a *proud* man. Ver. 122.

7. He that hearkeneth not to Gods Word with reverence and fear, is a *proud* man. Jer. 13. 17.

8. And he that calls the *proud* happy, is, be sure, a proud man. All these are *proud* in heart, and this their *pride* of heart doth thus discover it self. Chap. 43. 2. Mal. 3. 15.

As to *bodily* **pride*, it is discovered, that is, something of it, by all the particulars mentioned before; for though they are said to be symptoms of *pride* of heart, yet they are symptoms of that *pride*, by their shewing

* Of outward pride.

of themselves in the Body. You know diseases that are within, are seen oft-times by outward and visible Signs, yet by them very signs even the outside is defiled also. So all those visible signs of *heart-pride*, are signs of *bodily pride* also. But to come to more outward signs: The putting on of Gold, and Pearls, and costly array; the pleating of the hair, the following of fashions, the seeking by gestures to imitate the proud, either by speech, looks, dresses, goings, or other fools baubles, (of which at this time the world is full) all these, and many more, are signs, as of a proud heart, so of bodily pride also.

1 Tim. 2. 2.
1 Pet. 3. 3, 4, 5.

But Mr. *Badman* would not allow, by any means, that this should be called Pride, but rather neatness, handsomness, comeliness, cleanliness, *&c.* neither would he allow that following of fashions was any thing else, but because he would *not* be proud, singular, and esteemed fantastical by his neighbours.

Mr. *Badman* was not for having pride called pride.

Atten. *But I have been told, that when some have been rebuked for their pride, they have turned it again upon the brotherhood of those by whom they have been rebuked: saying, Physician heal thy Friends, look at home, among your Brotherhood, even among the wisest of you, and see if you your selves be clear, even you professors: for who is prouder than you professors? scarcesly the Devil himself.*

Wise. My heart akes at this answer, because there is too much cause for it. This very Answer would Mr. *Badman* give his wife, when she (as she would sometimes) reproved him for his pride: We shall have, says he, great amendments in living now, *for the Devil is turned a corrector of vice:* For no sin reigneth more in the world, quoth he, than pride among professors. And who can contradict him? *let us give the Devil his due*, the thing is too apparent for any man to deny.

Professors guilty of the sin of pride.

And I doubt not but the same answer is ready in the mouths of Mr. *Badmans* friends; for they may and do see *pride* display it self in the Apparel and carriages of professors; one may say, almost as much, as among any people in the Land, the more is the pity. Ay, and I fear that even their Extravagancies in this, hath hardened the heart of many a one, as I perceive it did somewhat the heart of Mr. *Badman* himself.

For mine own part, I have seen many my self, and those Church-members too, so deckt and bedaubed with their Fangles and Toyes, and that when they have been at the solemn Appointments of God, in the way of his Worship, that I have wondred with what face such painted persons could sit in the place where they were without swounding. But certainly the holiness of God, and also the pollution of themselves by sin, must needs be very far out of the minds of such people, what profession soever they make.

I have read of an Whores forehead, and I have read of christian-shamefacedness; I have read of costly array, and of that which becometh women professing Godliness, with good works; but if I might speak, I know what I know, and could say, and yet do no wrong, that which would make some professors stink in their places; but now I forbear.

Jer. 3. 3.
1 Tim. 2. 9.
1 Pet. 3. 1, 2, 3.
Jer. 23. 15.

Atten. *Sir, you seem to be greatly concerned at this, but what if I shall say more? it is whispered, that some good Ministers have countenanced their people in their light and wanton Apparrel, yea have pleaded for their Gold, and Pearls, and costly array,* &c.

Wise. I know not what they have pleaded for, but 'tis easily seen that they tolerate, or at least wise, wink and connive at such things, both in their Wives and Children. *And so from the Prophets of Jerusalem is profaneness gone forth into all the land.* *And when the hand of the Rulers are chief in a trespass, who can keep their people from being drowned in that trespass?

* Ezra. 9. 2.

Atten. *This is a lamentation, and must stand for a lamentation.*

Wise. So it is, and so it must. And I will add, it is a shame, it is a reproach, it is a stumbling-block to the blind; for though men be as blind as Mr. *Badman* himself, yet they can see the foolish lightness that must needs be the bottom of all these apish and wanton extravagancies. But many have their excuses ready; to wit, their *Parents*, their *Husbands*, and their *breeding* calls for it, and the like: yea, the examples of good people prompt them to it: but all these will be but the Spiders webb, when the thunder of the Word of the great God shall rattle from Heaven against them,

Pride in professors a shame and stumbling-block to the world.

as it will at Death or Judgment; but I wish it might do it before. But alas! these *excuses* are but *bare* pretences, these proud ones *love to have it so.* I once talked with a Maid, by way of reproof, for her fond and gaudy garment. But she told me, *The Tailor would make it so:* when alas, poor proud Girle, she gave order to the Taylor so to make it. Many make Parents, and Husbands, and Taylors, *&c.* the *Blind* to others, but their naughty hearts, and their giving of way thereto, that is the original cause of all these evils.

Atten. *Now you are speaking of the cause of pride, pray shew me yet further why pride is now so much in request?*

Why pride is in such request.

Wise. I will shew you what I think are the reasons of it.

1. The first is, Because such persons *are led by their own hearts*, rather than by the Word of God. I told you before, that the original fountain of *pride* is the heart. For out of the heart comes pride; it is therefore because they are led by their hearts, which naturally tends to lift them up in *pride.* This *pride* of heart, tempts them, and by its deceits overcometh them; yea it doth put a bewitching vertue into their Peacocks feathers, and then they are swallowed up with the vanity of them.

1 Reason. Mar. 7. 22, 23.

Obad. 3.

2. Another reason why professors are *so proud*, (for those we are talking of now) is because they are more apt to take example by those that are of the World, than they are to take example of those that are Saints indeed. *Pride* is of the world. *For all that is of the world, the lusts of the flesh, the lust of the eyes, and the pride of life, are not of the Father but of the world.* Of the world therefore Professors learn to be proud. But they should not take them for example. It will be objected, No, nor your saints neither, for you are as proud as others: Well, let them take shame that are guilty. But when I say, professors should take example for their life by those that are saints indeed, I mean as *Peter* says: They should take example of those that were in *old time*, the saints; for saints of old time were the best, therefore to these he directeth us for our pattern. *Let the wives conversation be chast, and also coupled with fear. Whose adorning*, saith Peter, *let it not be that outward adorning, of pleating*

1 Joh. 2. 16.

1 Pet. 3. 1, 2, 3, 4, 5.

the hair, and of wearing of gold, or of putting on of Apparel: but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner, in the old time, the holy women also who trusted in God, adorned themselves, being in subjection to their own husbands.

3. Another reason is, Because they have forgotten the pollution of their Nature. For the remembrance of that, must needs keep us humble, and being kept humble, we shall be at a distance from pride. The proud and the humble are set in opposition; (God resisteth the proud, but giveth grace to the humble.) And can it be imagined, that a sensible Christian should be a proud one; sence of baseness tends to lay us low, not to lift us up with pride; not with pride of Heart, nor pride of Life: But when a man begins to forget what he is, then he, if ever, begins to be proud. 3 Reason.

Methinks it is one of the most senceless and ridiculous things in the world, that a man should be proud of that which is given him on purpose to cover the shame of his nakedness with.

4. Persons that are proud, have gotten God and his Holiness out of their sight. If God was before them, as he is behind their back; And if they saw him in his holiness, as he sees them in their sins and shame, they would take but little pleasure in their apish Knacks. The Holiness of God makes the Angels cover their faces, crumbles Christians, when they behold it, into dust and ashes: and as his Majesty is, such is his Word; Therefore they abuse it, that bring it to countenance pride. 4 Reason. Isa. 6.

Lastly, But what can be the end of those that are proud, in the decking of themselves after their antick manner? why are they for going with their Bulls-foretops, with their naked shoulders, and Paps hanging out like a Cows bag? why are they for painting their faces, for stretching out their necks, and for putting of themselves into all the Formalities which proud Fancy leads them to? Is it because they would honour God? because they would adorn the Gospel? because they would beautifie Religion, and make sinners to fall in love with their own salvation? No, no. It is rather to please their lusts, to satisfie their wild and extravagant fancies; and I wish none doth it to stir up lust in others, to the end they 5 Reason.

may commit uncleanness with them. I believe, whatever is their end, this is one of the great designes of the Devil: and I believe also, that Satan has drawn more into the sin of uncleanness, by the spangling shew of fine cloaths, than he could possibly have drawn unto it, without them. I wonder what it was, that of old was called the Attire of an Harlot: certainly it could not be more bewitching and tempting than are the garments of many professors this day.

Atten. *I like what you say very well, and I wish that all the proud Dames in* England *that profess, were within the reach and sound of your words.*

Wise. What I have said, I believe is true, but as for the proud Dames in *England* that profess, they have *Moses* and the *Prophets*, and if they will not hear them, how then can we hope that they should recieve good by such a dull sounding Ramshorn as I am? However, I have said my mind, and now if you will, we will proceed to some other of Mr. *Badmans* doings.

Atten. *No: pray before you shew me any thing else of Mr.* Badman, *shew me yet more particularly the evil effects of this sin of Pride.*

The evil effects of the sin of Pride.

Wise. With all my heart, I will answer your request.

1. Then: 'Tis *pride* that makes poor Man so like the Devil in Hell, that he cannot in it be known to be the Image and similitude of God. The Angels when they became Devils, 'twas through their being lifted or puffed up with pride. 'Tis pride also that lifteth or puffeth up the heart of the sinner, and so makes him to bear the very image of the Devil.

1 Evil effect.

1 Tim. 3. 6.

2. *Pride* makes a man so odious in the sight of God, that he shall not, must not come nigh his Majesty. *Though the Lord be high, yet hath he respect to the lowly, but the proud he knows afar off.* Pride *sets* God and the Soul at a distrance; pride will not let a man come nigh God, nor God will not let a proud man come nigh unto him: Now this is a dreadful thing.

2 Evil effect.

Psal. 138. 9.

3. As *pride sets*, so it *keeps* God and the Soul at a distance. *God resisteth the proud*; *resists*, that is, he opposes him, he thrusts him from him, he contemneth his

3 Evil effect.

person and all his performances. Come in to Gods Ordinances, the proud man may; but come into his presence, have communion with him, or blessing from him, he shall not. For the high God doth resist him. Jam. 4. 6.

4. The Word saith, that *The Lord will destroy the House of the proud.* He will destroy his House; it may be understood, he will destroy him and his. So he destroyed proud *Pharaoh*, so he destroyed proud *Corah*, and many others. 4 Evil effect. Pro. 16. 25.

5. *Pride*, where it comes, and is entertained, is a certain forerunner of some Judgment that is not far behind. When pride goes before, shame and destruction will follow after. *When pride cometh, then cometh shame. Pride goeth before destruction, and a haughty spirit before a fall.* 5 Evil effect. Pro. 11. 2. Prov. 16. 8.

6. Persisting in *pride* makes the condition of a poor man as remediless as is that of the Devils themselves. 6 Evil effect. 1 Tim. 3. 6.

And this I fear was Mr. *Badmans* condition, and that was the reason that he died so as he did; as I shall shew you anon.

But what need I thus talk of the particular actions, or rather prodigious sins of Mr. *Badman*, when his whole Life and all his actions, went as it were to the making up one massie body of sin? Instead of believing that there was a God, his Mouth, his Life and Actions declared, that he believed no such thing. *His transgression said within my heart, that there was no fear of God before his eyes.* Instead of honouring of God, and of giving glory to him for any of his Mercies, or under any of his good Providences towards him (for God is good to all, and lets his Sun shine, and his Rain fall upon the unthankful and unholy,) he would ascribe the glory to other causes. If they were Mercies, he would ascribe them (if the open face of the providence did not give him the lye) to his own wit, labour, care, industry, cunning, or the like: if they were Crosses, he would ascribe them, or count them the offspring of Fortune, ill Luck, Chance, the ill mannagement of matters, the ill will of neighbours, or to his wifes being Religious, and spending, as he called it, too much time in Reading, Praying, or the like. It

A general character of Mr. *Badman.*

Psal. 36. 1.

A brief relation of Mr. *Badmans* ways.

was not in his way to acknowledge God, (that is, graciously) or his hand in things. But, as the Prophet saith; *Let favour be shewed to the wicked, yet will he not learn righteousness.* And again, *They returned not to him that smote them, nor did they seek the Lord of hosts.* This was Mr. *Badmans* temper, neither Mercies nor Judgment would make him seek the Lord. Nay, as another Scripture sayes, he would not see the works of God, nor regard the operations of his hands either in mercies or in Judgments. But further, when by Providence he has been cast under the best Means for his soul, (for, as was shewed before, he having had a good master, and before him a good father, and after all a good wife, and being sometimes upon a Journey, and cast under the hearing of a good Sermon, as he would sometimes for novelties sake go to hear a good Preacher;) he was always without heart to make use thereof: *In this land of righteousness he would deal unjustly, and would not behold the majesty of the Lord.*

Isa. 26. 10.
Isa. 9. 13.
Isa. 26. 11.
Psal. 29. 5.
Pro. 17. 6.
Isa. 26. 10.

Instead of reverencing the Word, when he heard it preached, read, or discoursed of, he would sleep, talk of other Business, or else object against the authority, harmony, and wisdom of the Scriptures. Saying, How do you know them to be the Word of God? how do you know that these sayings are true? The Scriptures, he would say, were as a Nose of Wax, and a man may turn them whithersoever he lists: one Scripture says one thing, and another sayes the quite contrary; Besides, they make mention of a thousand imposibilities; they are the cause of all dissensions and discords that are in the Land: Therefore you may (would he say) still think what you will, but in my mind they are best at ease that have least to do with them.

Mr. *Badmans* judgment of the Scriptures.

Instead of loving and honouring of them that did bear in their Foreheads the Name, and in their Lives the Image of Christ, they should be his Song, the matter of his Jests, and the objects of his slanders. He would either make a mock at their sober deportment, their gracious language, quiet behaviour, or else desperately swear that they did all in deceit and hypocrisie. He would endeavour to render godly men as odious and contemptable as he could;

Good men Mr. *Badmans* song.

any lyes that were made by any, to their disgrace, those he would avouch for truth, and would not endure to be controlled. He was much like those that the prophet speaks of, that would sit and slander his mothers son; yea, he would speak reproachfully of his wife, though his conscience told him, and many would testifie, that she was a very vertuous woman. He would also raise slanders of his wives friends himself, affirming that their doctrine tended to lasciviousness, and that in their assemblies they acted and did unbeseeming men and women, that they committed uncleanness, &c. He was much like those that affirmed the Apostle should say, *Let us do evil that good may come*: Or like those of whom it is thus written: *Report, say they, and we will report it.* And if he could get any thing by the end that had scandal in it, if it did but touch professors, how falsely soever reported; Oh! then he would glory, laugh, and be glad, and lay it upon the whole party: Saying, Hang them Rogues, there is not a barrel better Herring of all the holy Brotherhood of them: *Like to like*, quoth the Devil to the Collier, this is your precise Crew. And then he would send all home with a curse.

Psal. 50. 19. 20.

Rom. 3. 7, 8.

Jer. 23. 10.

Atten. *If those that make profession of Religion be wise, Mr.* Badmans *watchings and words will make them the more wary and careful in all things.*

Wise. You say true. For when we see men do watch for our halting, and rejoyce to see us stumble and fall, it should make us so much abundance the more careful.

When the wicked watch, Gods people should be wary.

I do think it was as delightful to Mr. *Badman* to hear, raise, and tell lies, and lying stories of them that fear the Lord, as it was for him to go to bed when a weary. But we will at this time let these things pass. For as he was in these things bad enough, so he added to these, many more the like.

He was an * *angry, wrathfull, envious* man, a man that knew not what meekness or gentleness meant, nor did he desire to learn. His natural temper was to be surly, huffie, and rugged, and worse; and he so gave way to his temper, as to this, that it brought him to be furious and outrageous in all things, specially against

* *Badman* an angry, envious man.

goodness it self, and against other things too, when he was displeased.

Pro. 14. 16. Atten. *Solomon saith, He is a fool that rageth.*

Wise. He doth so; and sayes moreover, *That anger rests in the bosom of fools.* And truly, if it be a sign of a Fool to have anger rest in his bosom, then was Mr. *Badman*, notwithstanding the conceit that he had of his own abilities, a Fool of no small size.

Eccle. 7. 9.

Atten. *Fools are mostly most wise in their own eyes.*

Wise. True. But I was a saying, that if it be a sign that a man is a Fool, when Anger rests in his bosom; *Then what is it a sign of, think you, when Malice and Envy rests there?* For to my knowledge Mr. *Badman* was as malicious and as envious a man as commonly you can hear of.

Whence Envy flows.

Atten. *Certainly, malice and envy flow from pride and arrogancy, and they again from ignorance, and ignorance from the Devil; And I thought, that since you spake of the pride of Mr.* Badman *before, we should have something of these before we had done.*

Wise. Envy flows from Ignorance indeed. And this Mr. *Badman* was so *envious* an one, where he set against, that he would swell with it, as a Toad, as we say, swells with poyson. He whom he maligned, might at any time even read envy in his face wherever he met with him, or in whatever he had to do with him.

His envy was so rank and strong, that if it at any time turned its head against a man, it would hardly ever be pulled in again: He would watch over that man to do him mischief, as the *Cat* watches over the *Mouse* to destroy it; yea, he would wait seven years, but he would have an *opportunity* to hurt him, and when he had it, he would make him feel the weight of his Envy.

Envie the worst of the four.

Pro. 27. 3, 4.

Envy is a devilish thing, the Scripture intimates that none can stand before it. *A stone is heavy, and the sand weighty, but a fools wrath is heavier than them both. Wrath is cruel, and anger is outrageous, but who can stand before envy?*

Gal. 5. 19, 20.

This *Envy*, for the foulness of it, is reckoned among the foulest Villanies that are, as adultery, murder, drunkenness, revellings, witchcrafts, heresies, se-

ditions, &c. Yea, it is so malignant a corruption, that it rots the very bones of him in whom it dwells. *A sound heart is life to the flesh, but envy the rottenness of the bones.* Pro. 14. 30.

Atten. *This Envy is the very Father and Mother of a great many hideous and prodigious wickednesses: I say, it is the very *Father and Mother of them; it both begets them, and also nourishes them up, till they come to their cursed maturity in the bosom of him that entertains them.*

* Envy is the father and mother of a many wickednesses.

Wise. You have given it a very right description, in calling of it the Father and Mother of a great many other prodigious wickednesses: for it is so venomous and vile a thing, that it puts the whole course of Nature out of order, and makes it fit for nothing but confusion, and a hold for every evil thing. *For where envy and strife is, there is confusion, and every evil work.* Jam. 3. 14, 15. Wherefore, I say, you have rightly called it, The very Father and Mother of a great many other sins. And now for our further edification, I will reckon up some of the births of *Envy*.

1. *Envy*, as I told you before, it rotteth the very bones of him that entertains it. And,

Some of the births of Envy.

2. As you have also hinted, it is heavier than a Stone, than Sand; yea, and I will add, It falls like a Mill-stone upon the head. Therefore,

3. It kills him that throws it, and him at whom it is thrown. *Envy slayeth the silly one.* That is, him in whom it resides, and him who is its object. Job. 5. 2.

4. 'Twas *that* also that slew Jesus Christ himself; for his adversaries persecuted him through their *envy*. Matt. 27. 18. Mar. 15. 10.

5. *Envy* was that by vertue of which *Joseph* was sold by his Brethren into *Egypt*: Acts 7. 9.

6. 'Tis *envy* that hath the hand in making of variance among Gods Saints. Isa. 11. 13.

7. 'Tis *envy* in the hearts of Sinners, that stirres them up to thrust Gods Ministers out of their coasts. Acts 13. 14.

8. What shall I say? 'Tis *envy* that is the very Nursery of whisperings, debates, backbitings, slanders, reproaches, murders, &c.

'Tis not possible to repeat all the particular fruits of this sinfull root. Therefore, it is no marvel that Mr. *Badman* was such an ill natured man, for the great roots of all manner of wickedness were in him, unmortified, unmaimed, untouched.

Atten. *But it is *a rare case, even this of Mr.* Badman, *that he should never in all his life be touched with remorse for his ill-spent life.*

* A rare thing.

Wise. Remorse, I cannot say he ever had, if by *remorse* you mean *repentance* for his evils. Yet twice I remember he was under some trouble of mind about his condition: Once when he broke his legg as he came home drunk from the Ale-house; and another time when he fell sick, and thought he should die: Besides these two times, I do not remember any more.

Mr. *Badman* under some trouble of mind.

Atten. *Did he break his legg then?*

Wise. Yes: Once, as he came home drunk from the Ale-house.

Atten. *Pray how did he break it?*

Wise. Why upon a time he was at an Ale-house, that wicked house, about two or three miles from home, and having there drank hard the greatest part of the day, when night was come, he would stay no longer, but calls for his horse, gets up, and like a Madman (as drunken persons usually ride) away he goes, as hard as horse could lay legs to the ground. Thus he rid, till coming to a dirty place, where his horse flouncing in, fell, threw his master, and with his fall broke his legg: so there he lay. But you would not think how he *swore at first. But after a while, he comeing to himself, and feeling by his pain, and the uselesness of his legg, what case he was in, and also fearing that this bout might be his death; he began to crie out after the manner of such; *Lord help me, Lord have mercy upon me, good God deliver me, and the like. So there he lay, till some came by, who took him up, carried him home, where he lay for some time, before he could go abroad again.

Mr. *Badman* brake his legg.

* He swears.

* He prays.

Atten. *And then, you say, he called upon God.*

Wise. He cryed out in his pain, and would say, O God, and O Lord, help me: but whether it was that his sin might be pardoned, and his soul saved, or whether to be rid of his pain, I

will not positively determine; though I fear it was but for the last; because, when his pain was gone, and he had got hopes of mending, even before he could go abroad, he cast off prayer, and began his old game; to wit, to be as bad as he was before. He then would send for his old campanions; his Sluts also would come to his house to see him, and with them he would be, as well as he could for his lame leg, as vicious as they could be for their hearts.

It has no good effect upon him.

Atten. *'Twas a wonder he did not break his neck.*

Wise. His *neck* had gone instead of his *leg*, but that God was long-suffering towards him; he had deserved it ten thousand times over. There have been many, as I have heard, and as I have hinted to you before, that have taken their Horses when drunk, as he; but they have gone from the *pot* to the *grave*; for they have broken their necks 'twixt the Ale-house and home. One hard by us also drunk himself dead; he drank, and dyed in his drink.

Atten. *'Tis a sad thing to dye drunk.*

Wise. So it is: But yet I wonder that no more do so. For considering the hainousness of that sin, and with how many other sins it is accompanied, as with oaths, blasphemies, lyes, revellings, whorings, brawlings, *&c.* it is a wonder to me, that any that live in that sin should escape such a blow from heaven that should tumble them into their graves. Besides, when I consider also how, when they are as drunk as beasts, they, without all fear of danger, will ride like Bedlams and mad men, even as if they did dare God to meddle with them if he durst, for their being drunk: I say, I wonder that he doth not withdraw his protecting providences from them, and leave them to those Dangers and Destructions that by their sin they have deserved, and that by their Bedlam madness they would rush themselves into: only I consider again, that he has appointed a day wherein he will reckon with them, and doth also commonly make Examples of some, to shew that he takes notice of their sin, abhorrs their way, and will count with them for it at the set time.

How many sins do accompany drunkenness.

Acts 17. 30, 31, 32.

Atten. *It is worthy of our remark, to take notice how God, to shew his dislike of the sins of men, strikes some of them down with a*

blow; *as the breaking of Mr.* Badmans *legg, for doubtless that was a stroak from heaven.*

Wise. It is worth our remark indeed. It was an open stroak, it fell upon him while he was in the height of his sin: And it looks much like to that in *Job*; *Therefore he knoweth their works, and overturneth them in the night, so that they are destroyed. He striketh them as wicked men in the open sight of others*: Or as the Margent reads it, *in the place of beholders.* He layes them with his stroak in the place of beholders. There was Mr. *Badman* laid, his stroak was taken notice of by every one: his broken legg was at this time the Town-talk. *Mr. *Badman* has broken his legg, sayes one: How did he break it? sayes another: As he came home drunk from such an Ale-house, said a third; A Judgment of God upon him, said a fourth. This his sin, his shame, and punishment, are all made conspicuous to all that are about him. I will here tell you another story or two.

Job 34. 24, 25, 26.

*An open stroak.

I have read in Mr. *Clark's Looking-glass for Sinners*; That upon a time, a certain drunken fellow boasted in his Cups, that there was neither Heaven nor Hell; also he said, He believed, that man had no Soul, and that for his own part, *he would sell his soul to any that would buy it.* Then did one of his companions buy it of him for a cup of Wine; and presently the Devil in mans shape bought it of that man again at the same price; and so in the presence of them all laid hold on this Soul-seller, and carried him away through the Air, so that he was never more heard of.

pag. 41.

In *pag.* 148, he tells us also: That there was one at *Salisbury*, in the midst of his health drinking and carousing in a Tavern; and he drank a health to the Devil, saying, That if the Devil would not come and pledge him, he would not believe that there was either God or Devil. Whereupon his companions stricken with fear, hastened out of the room: and presently after, hearing a hideous noise, and smelling a stinking savour, the Vintner ran up into the chamber; and coming in, he missed his Guest, and found the window broken, the Iron barr in it bowed, and all bloody: But the man was never heard of afterwards.

Again, in *pag.* 149. he tells us of a Bailiff of *Hedly*: Who

upon a Lords Day being drunk at *Melford*, got upon his horse, to ride through the streets, saying, *That his horse would carry him to the Devil:* and presently his horse threw him, and broke his neck. These things are worse than the breaking of Mr. *Badmans* Leg, and should be a caution to all of his friends that are living, lest they also fall by their sin into these sad Judgements of God.

But, as I said, Mr. *Badman* quickly forgot all, his conscience was choaked, before his legg was healed. And therefore, before he was well of the fruit of one sin, he tempts God to send another Judgment to seize upon him: And so he did quickly after. For not many months after his legg was well, he had a very dangerous fit of sickness, insomuch that now he began to think he must dye in very deed.

Mr. *Badman* fallen sick.

Atten. *Well, and what did he think and do then?*

Wise. He thought he must go to Hell; this I know, for he could not forbear but say so. To my best remembrance, he lay crying out all one night for fear, and at times he would so tremble, that he would make the very bed shake under him. *But, Oh! how the thoughts of Death, of Hell-fire, and of eternal Judgment, did then wrack his conscience. Fear might be seen in his face, and in his tossings to and fro: It might also be heard in his words, and be understood by his heavy groans. He would often cry, I am undone, I am undone; my vile life has undone me.

His conscience is wounded.

*He cryes out in his sickness.

Atten. *Then his former atheistical thoughts and principles, were too weak now to support him from the fears of eternal damnation.*

Wise. Aie! they were too weak indeed. They may serve to stifle conscience, when a man is in the midst of his prosperity, and to harden the heart against all good counsel when a man is left of God, and given up to his reprobate mind: *But alas, atheistical thoughts, Notions and Opinions, must shrink and melt away, when God sends, yea comes with sickness to visit the soul of such a sinner for his sin. There was a man dwelt about 12 miles off from us, that had so trained up himself in his atheistical Notions, that at last he attempted to write a book against Jesus

*His Atheism will not help him now.

Christ, and against the divine Authority of the Scriptures. (But I think it was not printed:) Well, after many days God struck him with sickness, whereof he dyed. So, being sick, and musing upon his former doings, the Book that he had written came into his mind, and with it such a sence of his evil in writing of it, that it tore his Conscience as a Lyon would tare a Kid. He lay therefore upon his death-bed in sad case, and much affliction of conscience: some of my friends also went to see him; and as they were in his chamber one day, he hastily called for Pen Ink and Paper, which when it was given him, he took it and writ to this purpose. *I, such an one, in such a Town, must goe to Hell-fire, for writing a Book against Jesus Christ, and against the Holy Scriptures:* And would also have leaped out of the window of his house to have killed himself, but was by them prevented of that: so he dyed in his bed, such a death as it was. 'Twill be well if others take warning by him.

A dreadful example of Gods anger.

Atten. *This is a remarkable story.*

Wise. 'Tis as true as remarkable; I had it from them that I dare believe, who also themselves were eye and ear witnesses; and also that catcht him in their arms, and saved him when he would have leaped out of his chamber-window, to have destroyed himself.

Atten. *Well, you have told me what were Mr.* Badmans *thoughts* (*now, being sick*) *of his condition; pray tell me also what he then did when he was sick?*

Wise. Did! he did many things, which I am sure he never thought to have done, and which, to be sure, was not looked for of his wife and children.

In this fit of sickness, his Thoughts were quite altered about his wife; I say his Thoughts, so far as could be judged by his words and carriages to her. For now she was his *good* wife, his *godly* wife, his *honest* wife, his *duck*, and *dear*, and all. Now he told her, that she had the best of it, she having a good Life to stand by her, while his debaucheries and ungodly Life did always stare him in the face. Now he told her, the counsel that she often gave him, was *good*; though he was so *bad* as not to take it.

What Mr. *Badman* did more when he was sick.

Now he would hear her talk to him, and he would lie sighing by her while she so did. Now he would bid her pray for him, that he might be delivered from Hell.

Great alteration made in Mr. *Badman*.

He would also now consent, that some of her good Ministers might come to him to comfort him; and he would seem to shew them kindness when they came, for he would treat them kindly with words, and hearken diligently to what they said, only he did not care that they should talk much of his ill spent life, because his conscience was clogged with that already; he cared not now to see his old companions, the thoughts of them was a torment to him: and now he would speak kindly to that child of his that took after its mothers steps, though he could not at all abide it before.

He also desired the prayers of good people, that God of his mercy would spare him a little longer, promising that if God would but let him recover this once, what a new, what a penitent man he would be toward God, and what a loving husband he would be to his wife: what liberty he would give her, yea how he would goe with her himself to hear her Ministers, and how they should go hand in hand in the way to heaven together.

Atten. *Here was a fine shew of things; I'le warrant you, his wife was glad for this.*

Wise. His wife! Aie, and a many good people besides: it was noysed all over the Town, what a great change there was wrought upon Mr. *Badman*; how sorry he was for his sins, how he began to love his wife, how he desired good men should pray to God to spare him; and what promises he now made to God in his sickness, that if ever he should raise him from his sick bed to health again, what a new penitent man he would be towards God, and what a loving husband to his good wife.

The Town-talk of Mr. *Badmans* change.

Well, ministers prayed, and good people rejoyced, thinking verily that they now had gotten a man from the Devil; nay, some of the weaker sort did not stick to say that God had began a work of Grace in his heart; and his wife, poor woman, you cannot think how apt she was to believe it so; she rejoyced, and she hoped

His wife is comforted.

as she would have it. But, alas! alas! in little time things all proved otherwise.

Mr. *Badman* recovers and returns to his old course.

After he had kept his Bed a while, his distemper began to abate, and he to feel himself better, so he in little time was so finely mended, that he could walk about the house, and also obtained a very fine stomach to his food: and now did his wife and her good friends stand gaping, to see Mr. *Badman* fulfill his promise of becoming new towards God, and loving to his wife: but the contrary only shewed it self. For so soon as ever he had hopes of mending, and found that his strength began to renew, his trouble began to goe off his heart, and he grew as great a stranger to his frights and fears, as if he had never had them.

But verily, I am apt to think, that one reason of his no more regarding, or remembring of his sick-bed fears, and of being no better for them, was, some words that the Doctor that supplied him with Physick said to him when he was mending. For as soon as Mr. *Badman* began to mend, the Doctor comes and sits him down by him in his house, and there fell into discourse with him about the nature of his disease; and among other things they talked of *Badmans* trouble, and how he would cry out, tremble, and express his fears of going to Hell when his sickness lay pretty hard upon him. To which the Doctor replyed: *That those fears and Out-cries did arise from the height of his distemper, for that disease was often attended with lightness of the head, by reason the sick party could not sleep, and for that the vapours disturbed the brain: But you see Sir, quoth he, that so soon as you got sleep and betook your self to rest, you quickly mended, and your head settled, and so those frenzies left you.*

Ignorant physicians kill souls while they cure bodyes.

And was it so indeed, thought Mr. *Badman*; was my troubles, only the effects of my distemper, and because ill vapours got up into my brain? Then surely, since my Physician was my Saviour, my Lust again shall be my God. So he never minded Religion more, but betook him again to the world, his lusts and wicked companions: And there was an end of Mr. *Badmans* Conversion.

Atten. *I thought, (as you told me of him) that this would be the result of the whole; for I discerned by your relating of*

things, that the true symptoms of conversion were wanting in him, and that those that appeared to be any thing like them, were only such as the reprobates may have.

Wise. You say right, for there wanted in him, when he was most sensible, a sence of the pollution of his Nature; he only had guilt for his sinful actions, the which *Cain*, and *Pharaoh*, and *Saul*, and *Judas*, those reprobates, have had before him.

Gen. 4. 13. 14. Exo. 9. 27. 1 Sam. 15. 24. Matt. 27. 3, 4, 5.

Besides, the great things that he desired, were, to be delivered from going to Hell, (and who would willingly?) and that his life might be lengthened in this world. We find not by all that he said or did, that Jesus Christ the Saviour was desired by him, from a sence of his need of his Righteousness to cloath him, and of his Spirit to sanctifie him.

The true symptoms of conversion wanting in all Mr. *Badmans* sence of sin and desires of mercy.

His own strength was whole in him, he saw nothing of the treachery of his own heart; for had he, he would never have been so free to make promises to God of amendment. He would rather have been afraid, that if he had mended, he should have turned with the dog to his vomit, and have begged prayers of Saints, and assistance from heaven upon *that* account, that he might have been kept from doing so.

'Tis true he did beg prayers of good people, and so did *Pharaoh* of *Moses* and *Aaron*, and *Simon Magus* of *Simon Peter*.

Exo. 19. 28. Acts 8. 24.

His mind also seemed to be turned to his wife and child; but alas! 'twas rather from conviction that God had given him concerning their happy estate over his, than for that he had any true love to the work of God that was in them. True, some shews of kindness he seemed to have for them, and so had rich *Dives*, when in Hell, to his five brethren that were yet in the world; yea he had such love, as to wish them in Heaven, that they might not come thither to be tormented.

Luk. 16. 27, 28.

Atten. *Sick-bed Repentance is seldom good for any thing.*

Wise. You say true, it is very rarely good for any thing indeed. Death is unwelcom to Nature, and usually when sickness and death visit the sinner; the first taking of him by the shoulder, and the second standing at the Bed-chamber door to

Of sick-bed repentance, and that it is to be suspected.

receive him; then the sinner begins to look about him, and to bethink with himself, *These* will have me away before God; and I know that my Life has not been as it should, how shall I do to appear before God! Or if it be more the sence of the punishment, and the place of the punishment of sinners, that also is starting to a defiled conscience, now rouzed by deaths lumbring at the door.

And hence usually is sick-bed Repentance, and the matter of it: To wit, to be saved from Hell, and from Death, and that God will restore again to health till they mend; concluding that it is in their power to mend, as is evident by their large and lavishing promises to do it.

I have known many, that, when they have been sick, have had large measures of this kind of Repentance, and while it has lasted, the noyse and sound thereof, has made the Town to ring again: but alas! how long has it lasted? oft-times scarce so long as untill the party now sick has been well. It has passed away like a mist or a vapour, it has been a thing of no continuance. But this kind of Repentance is by God compared to the howling of a dog. *And they have not cried unto me with their heart, when they howled upon their bed.*

Hos. 7. 14.

Atten. *Yet one may see, by this, the desperateness of mans heart: for what is it but desperate wickedness, to make promise to God of amendment, if he will but spare them; and yet so soon as they are recovered (or quickly after,) fall to sin as they did before, and never to regard their promise more.*

A sign of the desperateness of mans heart.

Wise. It is a sign of desperateness indeed; yea, of desperate madness. For surely, they must needs think, that God took notice of their *promise*, that he heard the words that they spake, and that he hath laid them up against the time to come; and will then bring out, and testifie to their faces, that they flattered him with their mouth, and lyed unto him with their tongue, when they lay sick, to their thinking, upon their death-bed, and promised him that if he would recover them they would repent and amend their ways. But thus, as I have told you, Mr. *Badman* did. He made great promises that he would be a New man, that he would leave his sins, and become a Convert, that he would love, &c.

Deut. 1. 34, 35.

Psal. 78. 34, 35, 36, 37.

his godly wife, &c. Yea many fine words had Mr. *Badman* in his sickness, but no good actions when he was well.

Atten. *And how did his good wife take it, when she saw that he had no Amendment, but that he returned with the Dog to his vomit, to his old courses again?*

Wise. Why it *broke her heart, it was a worse disappointment to her than the cheat that he gave her in marriage: At least she laid it more to heart, and could not so well grapple with it. You must think that she had put up many a prayer to God for him before, even all the time that he had carried it so badly to her, and now when he was so affrighted in his sickness, and so desired that he might live and mend, poor woman, she thought that the time was come for God to answer her prayers; nay, she did not let with gladness, to whisper it out amongst her Friends, *that 'twas so:* but when she saw her self disappointed by her husbands turning Rebel again, she could not stand up under it, but falls into a languishing distemper, and in a few weeks gave up the Ghost.

* Mr. *Badmans* wifes heart is broken.

Atten. *Pray how did she dye?*

Wise. Die! she dyed bravely; full of comfort of the faith of her Interest in Christ, and by him, of the world to come: she had many brave Expressions in her sickness, and gave to those that came to visit her many signs of her salvation; the thoughts of the Grave, but specially of her Rising again, were sweet thoughts to her. She would long for Death, because she knew it would be her Friend. She behaved her self like to some that were making of them ready to go meet their Bridegroom. *Now, said she, I am going to rest from my sorrows, my sighs, my tears, my mournings and complaints: I have heretofore longed to be among the Saints, but might by no means be suffered to goe, but now I am going, (and no man can stop me) to the great Meeting, to the general Assembly, and Church of the first-born which are written in Heaven. There I shall have my hearts desire; there I shall worship without Temptation or other impediment; there I shall see the face of my Jesus, whom I have loved, whom I have served, and who now, I know, will save my soul.

* Her Christian speech.

Heb. 12. 22, 23, 24.

Her talk to her friends.

I have prayed often for my husband, that he might be converted, but there has been no answer of God in that matter; Are my prayers lost? are they forgotten? are they thrown over the barr? No; they are hanged upon the horns of the golden Altar, and I must have the benefit of them my self, that moment that I shall enter into the gates, in at which the righteous Nation that keepeth truth shall enter: I say, I shall have the benefit of them. I can say as holy *David*; I say, I can say of my husband, as he could of his enemies. *As for me, when they were sick my cloathing was of sack-cloth, I humbled my soul with fasting, and my prayer returned into my bosom.* My prayers are not lost, my tears are yet in God's bottle; I would have had a Crown, and Glory for my husband, and for those of my children that follow his steps; but so far as I can see yet, I must rest in the hope of having all my self.

Ps. 35. 13.

Atten. *Did she talk thus openly?*

Wise. No; this she spake but to one or two of her most intimate acquaintance, who were permitted to come and see her, when she lay languishing upon her death-bed.

Atten. *Well, but pray go on in your relation, this is good: I am glad to hear it, this is as a cordial to my heart while we sit thus talking under this tree.*

Wise. When she drew near her end, she called for her husband, and when he was come to her, she told him, That now he and she must part, and said she, God knows, and thou shalt know, that I have been a loving, faithful Wife unto thee; my prayers have been many for thee; and as for all the abuses that I have received at thy hand, those I freely and heartily forgive, and still shall pray for thy conversion, even as long as I breathe in this world. But husband, I am going thither, where no bad man shall come, and if thou dost not convert, thou wilt never see me more with comfort; let not my plain words offend thee: I am thy dying wife, and of my faithfulness to thee, would leave this Exhortation with thee: Break off thy sins, fly to God for mercy while mercies gate stands open; remember, that the day is coming, when thou, though now lusty and well, must lye at the gates of death, as I do: And what wilt thou then do, if thou shalt be found with a naked soul, to meet with

Her talk to her husband.

the Cherubims with their flaming swords? yea, what wilt thou then do, if Death and Hell shall come to visit thee, and thou in thy sins, and under the Curse of the Law?

Atten. *This was honest and plain: but what said Mr.* Badman *to her?*

Wise. He did what he could to divert her talk, by throwing in other things; he also shewed some kind of pity to her now, and would ask her, What she would have? and with various kind of words put her out of her talk; for when she see that she was not regarded, she fetcht a deep sigh, and lay still. So he went down, and then she called for her Children, and began to talk to them. And first she spake to those that were rude, and told them the danger of dying before they had grace in their hearts. She told them also, that Death might be nearer them than they were aware of; and bid them look, when they went through the Church-yard again, if there was not little graves there. And, ah children, said she, will it not be dreadful to you, if we only shall meet at the day of Judgment, and then part again, and never see each other more? And with that she wept, the Children (also) wept; so she held on her discourse: Children, said she, I am going from you, I am going to Jesus Christ, and with him there is neither sorrow, nor sighing, nor pain, nor tears, nor death. Thither would I have you go also, but I can neither carry you, nor fetch you thither; but if you shall turn from your sins to God, and shall beg mercy at his hands by Jesus Christ, you shall follow me, and shall, when you dye, come to the place where I am going, that blessed place of Rest: and then we shall be for ever together, beholding the face of our Redeemer, to our mutual and eternal joy. So she bid them remember the words of a dying mother when she was *cold* in her *grave*, and themselves were *hot* in their *sins*, if perhaps her words might put check to their vice, and that they might remember and turn to God.

He diverts her discourse.

Her speech to her children that were rude.

Rev. 7. 16. Chap. 21. 3, 4.

Then they all went down; but her *Darling, to wit, the child that she had most love for, because it followed her ways. So she addressed her self to that. Come to me, said she, my sweet child,

* Her speech to her darling.

thou art the child of my joy: I have lived to see thee a Servant of God; thou shalt have eternal life. I, my sweet heart, shall goe before, and thou shalt follow after; *if thou shalt hold the beginning of thy confidence stedfast to the end.* When I am gone, do thou still remember my words, love thy Bible, follow my Ministers, deny ungodliness still, and if troublous times shall come, set an higher price upon Christ, his Word and Wayes, and the testimony of a good conscience, than upon all the world besides. Carry it kindly and dutifully to thy Father, but choose none of his ways. If thou mayest, goe to service, choose that, rather than to stay at home; but then be sure to choose a service where thou mayest be helped forwards in the way to heaven; and that thou mayest have such a service, speak to my Minister, he will help thee, if possible, to such an one.

Heb. 3. 14.

I would have thee also, my dear child, to love thy Brothers and Sisters, but learn none of their naughty tricks. *Have no fellowship with the unfruitfull works of darkness, but rather reprove them.* Thou hast Grace, they have none: do thou therefore beautifie the way of salvation before their eyes, by a godly life, and conformable conversation to the revealed will of God, that thy Brothers and Sisters may see and be the more pleased with the good wayes of the Lord.

Ephes. 5. 11.

If thou shalt live to marry, take heed of being served as I was; that is, of being beguiled with fair words, and the flatteries of a lying tongue. But first be sure of godliness. Yea, as sure as it is possible for one to be in this world: trust not thine own eyes, nor thine own Judgment; I mean as to that persons godliness that thou art invited to marry. Ask counsel of good men, and do nothing therein, if he lives, without my Ministers advice. I have also my self desired him to look after thee. Thus she talked to her children, and gave them counsel, and after she had talked to this a little longer, she kiss'd it, and bid it go down.

Well, in short, her time drew on, and the day that she must die. So she * died with a soul full of Grace, an heart full of comfort, and by her death ended a life full of trouble. Her husband made a Funerall for her, perhaps because he was glad he was rid of her, but we will leave that to be manifest at Judgment.

* Her death.

Atten. *This Woman died well: And now we are talking of the dying of Christians, I will tell you a story of one that died some time since in our Town. The man was a godly old Puritan, for so the godly were called in time past. This man after a long, and godly life, fell sick, of the sickness whereof he died. And as he lay drawing on, the woman that looked to him thought she heard Musick, and that the sweetest that ever she heard in her life, which also continued untill he gave up the Ghost: now when his soul departed from him, the Musick seemed to withdraw and to go further and further off from the house, and so it went untill the sound was quite gone out of hearing.*

Wise. What do you think that might be?

Atten. *For ought I know, the melodious Notes of Angels, that were sent of God to fetch him to Heaven.*

Wise. I cannot say but that God goes out of his Ordinary Road with us poor mortals sometimes. I cannot say this of this woman, but yet she had better musick in her heart than sounded in this womans ears.

Atten. *I believe so; but pray tell me, did any of her other children hearken to her words, so as to be bettered in their souls thereby?*

Wise. One of them did, and became a very hopefull young man: but for the rest I can say nothing.

One of her children converted by her dying words.

Atten. *And what did* Badman *do after his wife was dead?*

Wise. Why even as he did before, he scarce mourned a fortnight for her, and his mourning then was, I doubt, more in *fashion* than in *heart.*

Atten. *Would he not sometimes talk of his Wife, when she was dead?*

Wise. Yes, when the fit took him, and could commend her too extremely; saying, she was a good, godly, vertuous woman. But this is not a thing to be wondred at: It is common with wicked men, to hate Gods Servants while alive, and to commend them when they are dead. So served the *Pharisees* the Prophets: Those of the Prophets that were dead, they commended; and those of them that were alive they condemned.

Mat. 23.

Atten. *But did not Mr.* Badman *marry again quickly?*

Wise. No, not a good while after: and when he was

asked the reason, he would make this slighty answer, *Who would keep a Cow of their own, that can have a quart of milk for a penny?* Meaning, Who would be at the charge to have a Wife, that can have a Whore when he listeth? So villanous, so abominable did he continue after the death of his wife. Yet at last there was one was too hard for him. For, getting of him to her upon a time, and making of him sufficiently drunk, she was so cunning as to get a promise of marriage of him, and so held him to it, and forced him to marry her. And she, as the saying is, was as good as he, at all his vile and ranting tricks: she had her companions as well as he had his, and she would meet them too at the Tavern and Ale-house, more commonly than he was aware of. To be plain, she was a very Whore, and had as great resort came to her, where time and place was appointed, as any of them all. Aie, and he smelt it too, but could not tell how to help it. For if he began to talk, she could lay in his dish the whores that she knew he haunted, and she could fit him also with cursing and swearing, for she would give him Oath for Oath, and Curse for Curse.

Mr. *Badmans* base language.

He marryes again, and how he got this last wife.

What she was, and how they lived.

Atten. *What kind of oaths would she have?*

Wise. Why *damn her*, and *sink her*, and the like.

Atten. *These are provoking things.*

Wise. So they are: but God doth not altogether let such things goe unpunished in this life. Something of this I have shewed you already, and will here give you one or two Instances more.

There lived, saith one, in the year 1551. in a city of *Savoy*, a man who was a monstrous Curser and Swearer, and though he was often admonished and blamed for it, yet would he by no means mend his manners. At length a great plague happening in the City, he withdrew himself into a Garden, where being again admonished to give over his wickedness, he hardned his heart more, Swearing, Blaspheming God, and giving himself to the Devil: And immediately the Devil snatched him up suddenly, his wife and kinswoman looking on, and carried him quite away. The Magistrates advertised hereof, went to the place and examined the Woman, who justified the truth of it.

Clarks Looking Glass.

Also at *Oster* in the Dutchy of *Magalapole*, (saith Mr. *Clark*) a wicked Woman, used in her cursing to give herself body and soul to the Devil, and being reproved for it, still continued the same; till (being at a Wedding-Feast) the Devil came in person, and carried her up into the Air, with most horrible outcries and roarings: And in that sort carried her round about the Town, that the Inhabitants were ready to dye for fear: And by and by he tore her in four pieces, leaving her four quarters in four several high-wayes; and then brought her Bowels to the Marriage-feast, and threw them upon the Table before the Maior of the Town, saying, *Behold, these dishes of meat belong to thee, whom the like destruction waiteth for, if thou dost not amend thy wicked life.*

Atten. *Though God forbears to deal thus with all men that thus rend and tare his Name, and that immediate Judgments do not overtake them; yet he makes their lives by other Judgments bitter to them, does he not?*

Wise. Yes, yes. And for proof, I need goe no further than to this *Badman* and his wife; for their railing, and cursing, and swearing ended not in words: They would fight and fly at each other, and that like Cats and Dogs. But it must be looked upon as the hand and Judgment of God upon him for his villany; he had an honest woman before, but she would not serve his turn, and therefore God took her away, and gave him one as bad as himself. Thus *that* measure that he meted to his first wife, this last did mete to him again. And this is a punishment, wherewith sometimes God will punish wicked men. So said *Amos* to *Amaziah*: *Thy wife shall be an Harlot in the City.* With this last wife Mr. *Badman* lived a pretty while; but, as I told you before, in a most sad and hellish manner. And now he would bewail his first wifes death: not of love that he had to her Godliness, for that he could never abide, but for that she used alwayes to keep home, whereas this would goe abroad; his first wife was also honest, and true to that Relation, but this last was a Whore of her Body: The first woman loved to keep things together, but this last would whirl them about as well as he: The first would be silent when he chid, and would take it patiently when he abused her, but this would give him word for word, blow for blow, curse for curse;

Amo. 7. 16, 17.

so that now Mr. *Badman* had met with his match: *God had a mind to make him see the baseness of his own life, in the wickedness of his wives. †But all would not do with Mr. *Badman*, he would be Mr. *Badman* still: This Judgment did not work any reformation upon him, no, not to God nor man.

*He is punished in his last wife for his bad carriages towards his first.

†He is not at all the better.

Atten. *I warrant you that Mr.* Badman *thought when his wife was dead, that next time he would match far better.*

Wise. What he thought I cannot tell, but he could not hope for it in this match. For here he knew himself to be catcht, he knew that he was by this woman intangled, and would therefore have gone back again, but could not. He knew her, I say, to be a Whore before, and therefore could not promise himself a happy life with her. For *he* or *she* that will not be true to their own soul, will neither be true to husband nor wife. And he knew that she was not true to her own soul, and therefore could not expect she should be true to him but *Solomon* says, *An whore is a deep pit*, and Mr. *Badman* found it true. For when she had caught him in her pit, she would never leave him till she had got him to promise her Marriage; and when she had taken him so far, she forced him to marry indeed. And after that, they lived that life that I have told you.

Atten. *But did not the neighbours take notice of this alteration that Mr.* Badman *had made?*

Wise. Yes; and many of his Neighbours, yea, many of those that were carnal said, 'Tis a righteous Judgment of God upon him, for his abusive carriage and language to his other wife: for they were all convinced that *she* was a vertuous woman, and that *he*, vile wretch, had killed her, I will not say, *with*, but with the *want* of kindness.

None did pity him for his sorrow, but looked upon it as a just reward.

Atten. *And how long I pray did they live thus together?*

Wise. Some fourteen or sixteen years, even untill (though she also brought somthing with her) they had sinned all away, and parted as poor as *Howlets*. And, in reason, how could it be otherwise? he would have *his* way, and she would have *hers*; he among *his* companions, and she among *hers*; he

**Badman* and this last wife part as poor as *Howlets*.

with his *Whores*, and she with her *Rogues*; and so they brought their *Noble* to *Nine-pence*.

Atten. *Pray of what disease did Mr.* Badman *die, for now I perceive we are come up to his death?*

Wise. I cannot so properly say that he died of *one* disease, for there were *many* that had consented, and laid their heads together to bring him to his end. He was dropsical, he was consumptive, he was surfeited, was gouty, and, as some say, he had a tang of the Pox in his bowels. Yet the Captain of all these men of death that came against him to take him away, was the Consumption, for 'twas that that brought him down to the grave.

Mr *Badmans* sickness and diseases of which he died.

Atten. *Although I will not say, but the best men may die of a consumption, a dropsie, or a surfeit; yea, that these may meet upon a man to end him: yet I will say again, that many times these diseases come through mans inordinate use of things. Much drinking brings dropsies, consumptions, surfeits, and many other diseases; and I doubt, that Mr.* Badmans *death did come by his abuse of himself in the use of lawfull and unlawfull things. I ground this my sentence upon that report of his life that you at large have given me.*

Wise. I think verily that you need not call back your sentence; for 'tis thought by many, that by his *Cups* and his *Queans* he brought himself to this his destruction: he was not an old man when he dyed, nor was he naturally very feeble, but strong, and of a *healthy* complexion: Yet, as I said, he moultered away, and went, when he set a going, rotten to his Grave. And that which made him stink when he was dead, I mean, that made him stink in his Name and Fame, was, that he died with a spice of the foul disease upon him: A man whose life was full of sin, and whose death was without repentance.

Atten. *These were blemishes sufficient to make him stink indeed.*

Wise. They were so, and they did do it. No man could speak well of him when he was gone. * His Name rotted above ground, as his Carkass rotted under. And this is according to the saying of the wise man: *The memory of the just is blessed, but the name of the wicked shall rot.*

Badmans name stinks when he is dead. Pro. 10. 7.

This Text, in both the parts of it, was fulfilled upon him and the woman that he married first. For her Name still did flourish, though she had been dead almost seventeen years; but his began to stink and rot, before he had been buried seventeen dayes.

Atten. *That man that dieth with a life full of sin, and with an heart void of repentance, although he should die of the most Golden disease (if there were any that might be so called) I will warrant him his Name shall stink, and that in Heaven and Earth.*

Wise. You say true; and therefore doth the name of *Cain*, *Pharaoh*, *Saul*, *Judas*, and the *Pharisees*, though dead thousands of years agoe, stink as fresh in the nostrils of the world as if they were but newly dead.

That Mr. *Badman* dies impenitent is proved.

Atten. *I do fully acquiesce with you in this. But, Sir, since you have charged him with dying impenitent, pray let me see how you will prove it: not that I altogether doubt it, because you have affirmed it, but yet I love to have proof for what men say in such weighty matters.*

Wise. When I said, he died without repentance, I meant, so far as those that knew him, could judge, when they compared his Life, the Word, and his Death together.

Atten. *Well said, they went the right way to find out whether he had, that is, did manifest that he had repentance or no. Now then shew me how they did prove he had none?*

Wise. So I will: And first, this was urged to prove it.

1 Proof that he died impenitent.

He had not in all the time of his sickness, a sight and sence of his sins, but was as secure, and as much at quiet, as if he had never sinned in all his life.

Atten. *I must needs confess that this is a sign he had none. For how can a man repent of that of which he hath neither sight nor sence? But 'tis strange that he had neither sight nor sence of sin now, when he had such a sight and sence of his evil before: I mean when he was sick before.*

Wise. He was, as I said, as secure now, as if he had been as sinless as an Angel; though all men knew what a sinner he was, for he carried his Sins in his Forehead. His debauched Life was read and known of *all men*; but his Reputation was read and known of *no man*; for, as I said, he had none. And

for ought I know, the reason he had no sence of his sins now, was because he profited not by that sence that he had of them before. He liked not to retain that knowledge of God *then*, that caused his sins to come to remembrance: Therefore God gave him up *now* to a reprobate mind, to hardness and stupidity of Spirit; and so was that Scripture fulfilled upon him, *He hath blinded their eyes.* And that, *Let their eyes be darkned that they may not see.* Oh! for a man to live in sin, and to go out of the world without Repentance for it, is the saddest Judgement that can overtake a man.

Isa. 6.
Ro. 11.

Atten. *But, Sir, although both you and I have consented that* **without a sight and sence of sin there can be no Repentance, yet that is but our bare Say-so; let us therefore now see if by the Scripture we can make it good.*

*No sence of sin, no repentance proved.

Wise. That is easily done. The three thousand that were converted, (*Acts* the second,) repented not, till they had sight and sence of their sins: *Paul* repented not till he had sight and sence of his sins: the Jailor repented not till he had sight and sence of his sins: nor could they. For of what should a man repent? The Answer is, of Sin. What is it to Repent of sin? The answer is, To be sorry for it, to turn from it. But how can a man be sorry for it, that has neither sight nor sence of it. *David* did, not only commit sins, but abode impenitent for them, untill *Nathan* the Prophet was sent from God to give him a sight and sence of them; and then, but not till then, he indeed repented of them. *Job*, in order to his Repentance, cries unto God, *Shew me wherefore thou contendest with me.* And again, *That which I see not teach thou me, I have born chastisement, I will not offend any more:* That is, not in what I know, for I will repent of it; nor yet in what I know not, when thou shalt shew me it.

Acts 2.
Chap. 9.
Chap. 16.
Psal. 38. 18.
2 Sam. 12.
Job 10. 2.
Chap. 34. 32.

Also *Ephraims* Repentance was after he was turned to the sight and sence of his sins, and after he was instructed about the evil of them.

Jer. 31. 18, 19, 20.

Atten. *These are good testimonies of this truth, and doe (if matter of fact, with which Mr.* Badman *is charged, be*

true), *prove indeed that he did not repent, but as he lived, so he dyed in his sin: For without Repentance a man is sure to dye in his sin; for they will lie down in the dust with him, rise at the Judgement with him, hang about his Neck like Cords and Chains when he standeth at the Barre of Gods Tribunal, and goe with him too when he goes away from the Judgment-seat, with a Depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels; and there shall fret and gnaw his Conscience, because they will be to him a never-dying worm.*

Job 20. 11.
Prov. 5. 22.
Matt. 25.
Isa. 66. 24.
Mar. 9. 44.

Wise. You say well, and I will add a word or two more to what I have said: Repentance, as it is not produced without a sight and sence of sin, so every sight and sence of sin cannot produce it: I mean, every sight and sence of sin *cannot produce that Repentance, that is *Repentance* unto salvation; repentance never to be repented of. For it is yet fresh before us, that Mr. *Badman* had a *sight* and *sence* of sin, in *that* fit of sickness that he had *before*, but *it* dyed without procuring any such godly fruit; as was manifest by his so soon returning with the Dog to his Vomit. Many people think also that Repentance stands in Confession of sin only, but they are very much mistaken: For Repentance, as was said before, is a being sorry for, and a turning from transgression to God by Jesus Christ. Now, if this be true, that every sight and sence of sin will not produce Repentance, then Repentance cannot be produced there where there is *no* sight and sence of sin. That every sight and sence of sin will not produce repentance, to wit, the godly repentance that we are speaking of, is manifest in *Cain*, *Pharaoh*, *Saul* and *Judas*, who all of them had sence, great sence of sin, but none of them repentance unto life.

*Every sight and sence of sin cannot produce repentance.

Now I conclude, that Mr. *Badman* did die impenitent, and so a death most miserable.

Atten. *But pray now, before we conclude our discourse of Mr.* Badman, *give me another proof of his dying in his sins.*

Wise. Another proof is this. *He did not desire a sight and sence of sins, that he might have repentance for them.* Did I say he did not desire it, I will add, he greatly desired to remain in his security: and that I shall prove by that which follows.

2 proof that he died impenitent.

First, he could not endure that any man, *now*, should talk to him of his sinfull life, and yet that was the way to beget a sight and sence of sin, and so of repentance from it in his soul. But, I say, he could not endure such discourse. Those men that did offer to talk unto him of his ill-spent Life, they were as little welcome to him in the time of his last sickness, as was *Elijah* when he went to meet with *Ahab*, as he went down to take possession of *Naboths* Vineyard. *Hast thou found me*, said *Ahab*, *O mine enemy?* So would Mr. *Badman* say in his heart *to* and *of* those that thus did come to him, though indeed they came even of love, to convince him of his evil life, that he might have repented thereof, and have obtained mercy.

1 King. 21. 17, 18, 19, 20, 21.

Atten. *Did good men then goe to see him in his last sickness?*

Wise. Yes: Those that were his first wifes acquaintance, they went to see him, and to talk with, and to him, if perhaps he might now, at last, bethink himself, and cry to God for mercy.

Atten. *They did well to try now at last if they could save his soul from Hell: But pray how can you tell that he did not care for the company of such?*

Wise. Because of the differing Carriage that he had for *them*, from what he had when his old carnal companions came to see him: When his old Campanions came to see him, he would stir up himself as much as he could both by words and looks, to signifie they were welcome to him; he would also talk with them freely, and look pleasantly upon them, though the talk of such could be none other but such as *David* said, carnal men would offer to *him*, when they came to visit *him* in *his* sickness: *If he comes to see me*, says he, *he speaketh vanity, his heart gathereth iniquity to itself.* But these kind of talks, I say, Mr. *Badman* better brooked, than he did the company of better men.

Psal. 41. 6.

But I will more particularly give you a Character *of his carriage to good men (and good talk) when they came to see him.

*How *Badman* carried it to good men when they came to visit him in his last sickness.

1. When they were come, he would seem to fail in his spirits at the sight of them.

2. He would not care to answer them to any of those questions that they would at times put to him, to feel what sence he had of sin,

death, Hell, and Judgment: But would either say nothing, or answer them by way of evasion, or else by telling of them he was so weak and spent that he could not speak much.

3. He would never shew forwardness to speak to, or talk with them, but was glad when they held their tongues. He would ask them no question about his state and another world, or how he should escape that damnation that he had deserved.

4. He had got a haunt at last to bid his wife and keeper, when these good people attempted to come to see him, to tell them that he was asleep or inclining to sleep, or so weak for want thereof, that he could not abyde any noyse. And so they would serve them time after time, till at last they were discouraged from coming to see him any more.

5. He was so hardned, *now*, in this time of his sickness, that he would talk, when his companions came unto him, to the disparagement of those good men (and of their good doctrine too) that of love did come to see him, and that did labour to convert him.

6. When these good men went away from him, he would never say, Pray when will you be pleased to come again, for I have a desire to more of your company, and to hear more of your good instruction? No not a word of that, but when they were going would scarce bid them drink, or say, Thank you for your good company, and good instruction.

7. His talk in his sickness with his companions, would be of the World, as Trades, Houses, Lands, great Men, great Titles, great places, outward Prosperity, or outward Adversity, or some such carnal thing.

By all which I conclude, that he did not desire a sence and sight of his sin, that he might repent and be saved.

Atten. *It must needs be so as you say, if these things be true that you have asserted of him. And I do the rather believe them, because I think you dare not tell a lie of the dead.*

Wise. I was one of them that went to him, and that beheld his carriage and manner of way, and this is a true relation of it that I have given you.

Atten. *I am satisfied. But pray if you can, shew me now by the Word, what sentence of God doth pass upon such men?*

Wise. Why, the man that is thus averse to repentance,

that desires not to hear of his sins, that he might repent and be saved; is said to be a man that saith unto God, *Depart from* me, *for I desire not the knowledge of thy wayes.* He is a man that sayes in his heart and with his actions, *I have loved strangers*, (sins) *and after them I will goe.* He is a man that shuts his eyes, stops his ears, and that turneth his spirit against God. Yea he is the man that is at enmity with God, and that abhorres him with his soul.

Job. 21. 14.

Jer. 2. 25.

Zech. 7. 11, 12.

Acts. 28. 26, 27.

Atten. *What other signe can you give me that Mr.* Badman *died without repentance?*

Wise. Why, he did never heartily cry to God for mercy all the time of his affliction. True, when sinking fits, stitches, or pains took hold upon him, then he would say as other carnal men use to do, *Lord help me, Lord strengthen me, Lord deliver me*, and the like: But to cry to God for mercy, that he did not, but lay, as I hinted before, as if he never had sinned.

3 Proof that he died impenitent.

Atten. *That is another bad sign indeed; for crying to God for mercy, is one of the first signs of repentance. When* Paul *lay repenting of his sin, upon his bed, the Holy Ghost said of him,* Behold he prayes. *But he that hath not the first signs of repentance, 'tis a sign he hath none of the other, and so indeed none at all. I do not say, but there may be crying, where there may be no sign of repentance.* They cryed, *says* David, to the Lord, but he answered them not; *but that he would have done, if their cry had been the fruit of repentance. But, I say, if men may cry, and yet have no repentance, be sure, they have none, that cry not at all. It is said in* Job, They cry not when he bindeth them; *that is, because they have no repentance; no repentance, no cryes; false repentance, false cryes; true repentance, true cryes.*

Acts 9. 11.

Psal. 18. 14.

Job 36. 13.

Wise. I know that it is as possible for a man to forbear crying that hath repentance, as it is for a man to forbear groaning that feeleth deadly pain. He that looketh into the Book of *Psalms*, (where repentance is most lively set forth even in its true and proper effects,) shall there find, that crying, strong crying, hearty crying, great crying, and uncessant crying, hath been the fruits of repentance: (But none of this had this Mr. *Badman*, therefore he dyed in his sins.)

That Crying is an inseparable effect of repentance, is seen in these Scriptures. *Have mercy upon me, O God, according to the multitude of thy tender mercies, blot out my transgressions. O Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure. Have mercy upon me, O Lord, for I am weak. O Lord, heal me for my bones are vexed. My soul is also vexed, but thou, O Lord, how long: Return, O Lord, deliver my soul: O save me for thy mercies sake: O Lord, rebuke me not in thy wrath, neither chasten me in thy hot displeasure; for thine arrows stick fast in me, and thy hand presseth me sore. There is no soundness in my flesh, because of thine anger, neither is there any rest in my bones, because of my sin. For mine iniquities are gone over mine head, as an heavy burthen, they are too heavy for me. My wounds stink and are corrupt; because of my foolishness. I am troubled, I am bowed down greatly, I goe mourning all the day long. My loyns are filled with a loathsom disease, and there is no soundness in my flesh. I am feeble, and sore broken, I have roared by reason of the disquietness of my heart.*

Psal. 51. 1.

Psal. 6. 1, 2, 3, 4.

Psal. 38.

I might give you a great number more of the holy sayings of good men, whereby they express how they were, what they felt, and whether they cryed or no, when repentance was wrought in them. Alas, alas, it is as possible for a man, when the pangs of Guilt are upon him to forbear praying, as it is for a woman when pangs of travel are upon her to forbear crying. If all the world should tell me that such a man hath repentance, yet if he is not a praying man, I should not be perswaded to believe it.

Atten. *I know no reason why you should: for there is nothing can demonstrate that such a man hath it. But pray Sir, what other sign have you, by which you can prove that Mr.* Badman *died in his sins, and so in a state of damnation?*

Wise. I have this to prove it. Those who were his old sinfull companions in the time of his health, were those whose company and carnal talk he most delighted in, in the time of his sickness. I did occasionally hint this before, but now I make it an argument of his want of grace: for where there is indeed a work of Grace in the heart, that work doth not only change the heart, thoughts and desires, but the conversation also; yea conversation and company too. When *Paul* had

4 Proof that he died impenitent.

a work of grace in his soul, he assayed to Joyn himself to the Disciples. He was for his old companions in their abominations no longer: he was now a Disciple, and was for the company of Disciples. *And he was with them coming in and going out in* Jerusalem. Acts. 9. 26. 28.

Atten. *I thought something when I heard you make mention of it before. Thought I, this is a shrewd sign that he had not grace in his heart. Birds of a feather, thought I, will flock together: If this man was one of Gods children, he would heard with Gods children, his delight would be with, and in the company of Gods children. As* David *said, I am a companion of all them that fear thee, and of them that keep thy precepts.* Psal. 119. 63.

Wise. You say well, for what fellowship hath he that believeth with an Infidel? And although it be true, that all that joyn to the godly are not godly, yet they that shall inwardly choose the company of the ungodly and open profane, rather than the company of the godly, as Mr. *Badman* did; surely are not godly men, but profane. He was, as I told you, out of his element, when good men did come to visit him, but then he was where he would be, when he had his vain companions about him. Alas! grace, as I said, altereth *all*, heart, life, company, and all; for by it the *heart* and *man* is made new: and a new heart, a new man, must have objects of delight that are new, and like himself: *Old things are passed away*; Why? *For all things are become new.* 2 Cor. 5. 17. Now if all things are become new, to wit, heart, mind, thoughts, desires, and delights, it followeth by consequence that the company must be answerable: hence it is said, *That they that believed were together*; *that they went to their own company*; *that they were added to the Church*; *that they were of one heart and of one soul*; and the like. Acts. 4. 32, 33. Chap. 2. 44, 45, 46, 47. Now if it be objected that Mr. *Badman* was sick, and so could not goe to the godly, yet he had a tongue in his head, and could, had he had an *heart*, have spoken to some to call or send for the godly to come to him. Yea, he would have done so; yea the company of all others, specially his fellow sinners, would, even in every appearance of them before him, have been a burden and a grief unto him. His heart and affection standing bent

to good, good companions would have suited him best. But his Companions were his old Associates, his delight was in them, therefore his heart and soul were yet ungodly.

Atten. *Pray how was he when he drew near his end? for I perceive that what you say of him now, hath reference to him, and to his actions, at the beginning of his sickness? Then he could endure company, and much talk; besides, perhaps then he thought he should recover and not die, as afterwards he had cause to think, when he was quite wasted with pining sickness, when he was at the graves mouth. But how was he, I say, when he was (as we say) at the graves mouth, within a step of death? when he saw, and knew, and could not but know, that shortly he must dye, and appear before the Judgment of God?*

Wise. Why *there was not any other alteration in him, than what was made by his disease upon his body: sickness, you know, will alter the body; also pains and stitches will make men groan; but for his mind he had no alteration there. His mind was the same, his heart was the same. He was the self-same Mr. *Badman* still: not onely in Name but Conditions, and that to the very day of his death: yea, so far as could be gathered to the very moment in which he died.

*How Mr. *Badman* was when near his End.

Atten. *Pray how was he in his death? was Death strong upon him? or did he dye with ease, quietly?*

Wise. As quietly as a †Lamb. There seemed not to be in it, to standers by, so much as a strong struggle of Nature: and as for his Mind, it seemed to be wholly at quiet. But pray why do you ask me this question?

†He died like a Lamb.

Atten. *Not for mine own sake, but for others. For there is such *an opinion as this among the ignorant: That if a man dies, as they call it, like a Lamb, that is, quietly, and without that consternation of mind that others shew in their death, they conclude, and that beyond all doubt, that such an one is gone to Heaven, and is certainly escaped the wrath to come.*

*The opinion of the Ignorant about his manner of dying.

Wise. There is no Judgment to be made by a quiet death, of the Eternal state of him that so dieth. Suppose one man should die quietly, another should die suddenly, and a third should die under great consternation of spirit; no man

can Judge of their eternall condition by the manner of any of these kinds of deaths. He that dies quietly, suddenly, or under consternation of spirit, may goe to Heaven, or may goe to Hell; no man can tell whether a man goes, by *any such* manner of death. The *Judgment therefore that we make of the eternall condition of a man must be gathered from another consideration: To wit, Did the man die in his sins? did he die in unbelief? did he die before he was born again? then he is gone to the Devil and hell, though he died never so quietly. Again, Was the man a good man? had he *faith* and *holiness?* was he a *lover* and a *Worshipper* of *God* by Christ, according to his Word? Then he is gone to God and Heaven, how suddenly, or in what consternation of mind soever he died: But Mr. *Badman* was naught, his life was evil, his *wayes* were evil; evil to his end: he therefore went to Hell and to the Devil, how quietly soever he died.

*How we must judge whether men dye well or no.

Indeed there is, in some cases, a Judgment to be made of a mans eternal condition by the manner of the death he dieth. *As suppose now a man should murder himself, or live a wicked life, and after that die in utter despair; these men without doubt do both of them goe to Hell. And here I will take an occasion to speak of two of Mr. *Badmans* Brethren, (for you know I told you before that he had Brethren,) and of the manner of their death. One of them killed himself, and the other after a wicked life died in utter despair. Now I should not be afraid to conclude of both these, that they went by, and through their death to hell.

*When we may judge of a mans eternal state by the manner of his death.

Atten. *Pray tell me concerning the first, how he made away himself?*

Wise. Why, he took a knife and cut his own *Throat*, and immediately gave up the Ghost and died. Now what can we judge of such a mans condition; since the Scripture saith, *No murderer hath eternall life*, &c. but that it must be concluded, that such an one is gone to Hell. He was a murderer, a Self-murderer; and he is the worst murderer, one that slays his own body and soul: nor doe we find mention made of any but cursed ones that doe such kind of deeds. I say, no

mention made in holy Writ of any others, but such, that murder themselves.

And this is the sore Judgment of God upon men, when God shall, for the sins of such, give them up to be their own Executioners, or rather to execute his Judgment and Anger upon themselves. And let me earnestly give this Caution to sinners. *Take heed, Sirs, break off your sins, lest God serves you as he served Mr.* Badmans *Brother: That is, lest he gives you up to be your own Murderers.*

Atten. *Now you talk of this. I did once know a man, a Barber, that took his own Raisor, and cut his own* Throat, *and then put his head out of his Chamber-window, to shew the neighbours what he had done, and after a little while died.*

Wise. I can tell you a more dreadful thing than this: I mean as to the manner of doing the fact. *There was about twelve years since, a man that lived at *Brafield* by *Northampton*, (named *John Cox*) that murdered himself; the manner of his doing of it was thus. He was a poor man, and had for some time been sick (and the time of his sickness was about the beginning of Hay-time;) and taking too many thoughts how he should live afterwards, if he lost his present season of work, he fell into deep despair about the world, and cryed out to his wife the morning before he killed himself, saying, *We are undone.* But quickly after, he desired his wife to depart the room, Because, said he, I will see if I can get any rest; so she went out: but he instead of sleeping, quickly took his *Raisor*, and therewith cut up a great hole in his side, out of which he pulled, and cut off some of his guts, and threw them, with the blood up and down the Chamber. But this not speeding of him so soon as he desired, he took the same Raisor and therewith cut his own throat. His wife then hearing of him sigh and fetch his wind short, came again into the room to him, and seeing what he had done, she ran out and called in some Neighbours, who came to him where he lay in a bloody manner, frightfull to behold. Then said one of them to him, Ah! *John*, what have you done? are you not sorry for what you have done? He answered roughly, *'Tis too late to be sorry.* Then said the same person to him again, Ah! *John*, pray to

*The story of *John Cox.*

God to forgive thee this bloody act of thine. At the hearing of which Exhortation, he seemed much offended, and in angry manner said, *Pray*! and with that flung himself away to the wall, and so after a few gasps died desperately. When he had turned him of his back, to the wall, the blood ran out of his belly as out of a boul, and soaked quite through the bed to the boards, and through the chinks of the boards it ran pouring down to the ground. Some said, that when the neighbours came to see him, he lay groaping with his hand in his bowels, reaching upward, as was thought, that he might have pulled or cut out his heart. 'Twas said also, that some of his Liver had been by him torn out and cast upon the boards, and that many of his guts hung out of the bed on the side thereof. But I cannot confirm all particulars; but the general of the story, with these circumstances above mentioned, is true; I had it from a sober and credible person, who himself was one that saw him in this bloody state, and that talked with him, as was hinted before.

Many other such dreadful things might be told you, but these are enough, and too many too, if God in his wisdom had thought necessary to prevent them.

Atten. *This is a dreadful Story: and I would to God that it might be a warning to others to instruct them to fear before God, and pray, lest he gives them up to doe as* John Cox *hath done. For surely self-murderers cannot goe to Heaven: and therefore, as you have said, he that dieth by his own hands, is certainly gone to Hell. But speak a word or two of the other man you mentioned.*

Wise. What? of a wicked man dying in Despair?

Atten. *Yes, of a wicked man dying in despair.*

Wise. Well then: *This Mr. *Badmans* other Brother was a very wicked man, both in Heart and Life; I say in Heart, because he was so in Life, nor could anything reclaim him; neither good Men, good Books, good Examples, nor Gods Judgements. Well, after he had lived a great while in his sins, God smote with a sickness of which he died. Now in his sickness his Conscience began to be awakened, and he began to roar out of his ill-spent Life, insomuch that the Town began to ring of him. Now when it was noysed about, many of the Neighbours came to see him,

*Of dying in Despair.

and to read by him, as is the common way with some; but all that they could doe, could not abate his terror, but he would lie in his Bed gnashing of his teeth, and wringing of his wrists, concluding upon the Damnation of his Soul, and in that horror and despair he dyed; not calling upon God, but distrusting in his Mercy, and Blaspheming of his Name.

Atten. *This brings to my mind a man that a Friend of mine told me of. He had been a wicked liver; so when he came to die, he fell into despair, and having concluded that God had no mercy for him he addressed himself to the Devil for favour, saying,* Good Devil be good unto me.

Wise. This is almost like *Saul*, who being forsaken of God, went to the Witch of *Endor*, and so to the Devil for help. But alas, should I set my self to collect these dreadful Stories, it would be easie in little time to present you with hundreds of them: But I will conclude as I began; They that are their own Murderers, or that die in Despair, after they have lived a life of wickedness, do surely go to Hell.

1 Sam. 28.

And here I would put in a Caution: Every one that dieth under consternation of spirit; that is, under amazement and great fear, do not therefore die in Despair: For a good man may have this for his bands in his death, and yet go to Heaven and Glory. For, as I said before, He that is a *good* man, a man that hath *Faith* and *Holiness*, a *lover* and *Worshipper* of God by Christ, according to his Word, may die in consternation of spirit: for Satan will not be wanting to assault good men upon their death-bed, but they are secured by the Word and Power of God; yea, and are also helped, though with much agony of spirit, to exercise themselves in Faith and Prayer, the which he that dieth in Despair, can by no means doe. But let us return to Mr. *Badman*, and enter further Discourse of the manner of his Death.

Psal. 73. 4.

Atten. *I think you and I are both of a mind; for just now I was thinking to call you back to him also. And pray now, since it is your own motion to return again to him, let us discourse a little more of his quiet and still death.*

Wise. With all my heart. You know we were speaking

before of the manner of Mr. *Badmans* death: How that he dyed very stilly and quietly; upon which you made observation, that the common people conclude, that if a man dyes quietly, and as they call it, like a Lamb, he is certainly gone to Heaven: when alas, if a wicked man dyes quietly, if a man that has all his dayes lived in notorious sin, dyeth quietly; his quiet dying is so far off from being a sign of his being saved, that it is an uncontrollable proof of his damnation. This was Mr. *Badmans* case, he lived wickedly even to the last, and then went quietly out of the world: therefore Mr. *Badman* is gone to Hell.

Further discourse of Mr. *Badmans* death.

Att. *Well, but since you are upon it, and also so confident in it, to wit, that a man that lives a wicked life till he dyes, and then dyes quietly, is gone to Hell; let me see what shew of proof you have for this your opinion.*

Wise. My first argument is drawn from the *Necessity of repentance*: No man can be saved except he repents, nor can he repent that sees not, that knows not that he is a sinner, and he that knows himself to be a sinner, will, I will warrant him, be molested for the time by that knowledge. This, as it is testified by all the Scriptures, so it is testified by Christian experience. He that knows himself to be a sinner, is molested, especially if that knowledge comes not to him untill he is cast upon his death-bed; molested, I say, before he can dye quietly. Yea, he is molested, dejected and cast down, he is also made to cry out, to hunger and thirst after mercy by Christ, and if at all he shall indeed come to die quietly, I mean with that quietness that is begotten by Faith and Hope in Gods mercy (to the which Mr. *Badman* and his brethren were utter strangers,) his quietness is distinguished by all Judicious observers, by what went before it, by what it flows from, and also by what is the fruit thereof.

He that after a sinfull life dies quietly, that is, without repentance, goes to Hell.

1 Proof.

I must confess I am no admirer of sick-bed repentance, for I think verily it is seldom *good for any thing: but I say, he that hath lived in sin and profaneness all his dayes, as Mr. *Badman* did, and yet shall dye quietly, that is, without repentance steps

*Sick-bed repentance seldom good for any thing.

in 'twixt his life and death, he is assuredly gone to Hell, and is damned.

Atten. *This does look like an argument indeed*; *for Repentance must come, or else we must goe to Hell-fire: and if a lewd liver shall* (*I mean that so continues till the day of his death*), *yet goe out of the world quietly, 'tis a sign that he died without repentance, and so a sign that he is damned.*

Wise. I am satisfied in it, for my part, and that from the Necessity, and Nature of repentance. It is necessary, because God calls for it, and will not pardon sin without it: *Except ye repent ye shall all likewise perish.* This is that which God hath said, and he will prove but a fool-hardy man that shall yet think to goe to Heaven and glory without it. *Repent, for the Ax is laid to the root of the tree, every tree therefore that bringeth not forth good fruit*, (but no good fruit can be where there is not sound repentance) *shall be hewn down, and cast into the fire.* This was Mr. *Badmans* case, he had attending of him a sinfull life, and that to the very last, and yet dyed quietly, that is, without repentance; he is gone to Hell and is damned. For the Nature of repentance, I have touched upon that already, and shewed, that it never was where a quiet death is the immediate companion of a sinfull life; and therefore Mr. *Badman* is gone to Hell.

Luke 13. 1, 2, 3, 4, 5, 6, 7.

Secondly, My second argument is drawn from that blessed Word of Christ, *While the strong man armed keeps the house, his goods are in peace, till a stronger than he comes:* but the strong man armed kept Mr. *Badmans* house, that is, his *heart*, and *soul*, and *body*, for he went from a sinfull life *quietly*, out of this world: the stronger did not disturb by intercepting with sound repentance, betwixt his sinful life and his quiet death: Therefore Mr. *Badman* is gone to Hell.

2 Proof.

The strong man armed is the Devil, and quietness is his security. The Devil never fears losing of the sinner, if he can but keep him quiet: can he but keep him quiet in a sinfull life, and quiet in his death, he is his own. Therefore he saith, *his goods are in peace*; that is, out of danger. There is no fear of the Devils losing such a soul, I say, because Christ, who is the best Judge in this matter, saith, *his goods are in peace*, in quiet, and out of danger.

Atten. *This is a good one too; for doubtless, *peace and quiet with sin, is one of the greatest signs of a damnable state.*

* Peace in a sinfull state is a sign of damnation.

Wise. So it is. Therefore, when God would shew the greatness of his anger against sin and sinners in *one* word, he saith, *They are joyned to Idols, let them alone.* Let them alone, that is, disturb them not; let them goe on without controll; let the Devil enjoy them peaceably, let him carry them out of the world unconverted quietly. This is one of the sorest of Judgments, and bespeaketh the burning anger of God against sinfull men. See also when you come home, the fourteenth Verse of the Chapter last mentioned in the Margent: *I will not punish your daughters when they commit Whoredom.* I will let them alone, they shall live and dye in their sins. But,

Hos. 4. 17.

Thirdly, My third argument is drawn from *that* saying of Christ: *He hath blinded their eyes, and hardened their hearts; that they should not see with their eyes, nor understand with their hearts, and be converted, and I should heal them.*

3 Proof. Joh. 12. 40.

There are three things that I will take notice of from these words.

1. The first is, That there can be no conversion to God where the eye is darkned, and the heart hardened. The eye must first be made to see, and the heart to break and relent under and for sin, or else there can be no conversion. He hath blinded their eyes, and hardned their hearts, *lest they should see, and understand and* (So) *be converted.* And this was clearly Mr. *Badmans* case, he lived a wicked life, and also died with his eyes shut, and heart hardened, as is manifest, in that a sinful life was joyned with a quiet death; and all for that he should not be converted, but partake of the fruit of his sinfull life in Hell fire.

2. The second thing that I take notice of from these words is, That this is a dispensation and manifestation of Gods anger against a man for his sin. When God is angry with men, I mean, when he is so angry with them, this among many is one of the Judgments that he giveth them up unto, to wit, to blindness of mind, and hardness of heart, which he also suffereth to accompany them till they enter in at the gates of

death. And *then*, and *there*, and not short of *then* and *there*, their eyes come to be opened. Hence it is said of the rich man mentioned in *Luke*, *He dyed, and in Hell he lift up his eyes:* Implying that he did not lift them up before: He neither saw what he had done, nor whither he was going, till he came to the place of execution, even into Hell. He died asleep in his soul; he dyed bespotted, stupified, and so consequently for quietness, like a Child or Lamb, even as Mr. *Badman* did: this was a sign of Gods anger; he had a mind to damn him for his sins, and therefore would not let him see nor have an heart to repent for them, lest he should convert, and his damnation, which God had appointed, should be frustrate: *lest they should be converted, and I should heal them.*

Luk. 16. 22.

3. The third thing that I take notice of from hence, is, That a sinfull life and a quiet death annexed to it, is the ready, the open, the beaten, the common high-way to Hell: there is no surer sign of Damnation, than for a man to dye quietly after a sinfull life. I do not say that all wicked men, that are molested at their death with a sence of sin and fears of Hell, do therefore goe to Heaven, (for some are also made to see, and are left to despair (not converted by seeing) that they might go roaring out of this world to their place:) But I say, there is no surer sign of a mans Damnation, than to dye quietly after a sinful life; than to sin, and dye with his eyes shut; than to sin, and dye with an heart that cannot repent. *He hath blinded their eyes and hardened their heart, that they should not see with their eyes, nor understand with their heart*; (no, not so long as they are in this world) *lest they should see with their eyes, and understand with their heart, and should be converted, and I should heal them.*

Rom. 2. 1, 2, 3, 4, 5. Acts 28. 26, 27.

God has a Judgment for wicked men; God will be even with wicked men: *God knows how to reserve the ungodly to the day of Judgment to be punished:* And this is one of his wayes by which he doth it. Thus it was with Mr. *Badman.*

2 Pet. 2.

4. Fourthly, It is said in the Book of *Psalms*, concerning the wicked, *There is no bands in their death, but their strength is firm.* By *no* bands, he means *no* troubles, no *gracious* chastisements, *no* such cor-

4 Proof. Psal. 73. 4, 5, 6.

rections for sin as fall to be the Lot of Gods people for theirs; yea, that many times falls to be theirs, at the time of their death. Therefore he adds concerning the wicked, *They are not troubled* (then) *like other men, neither are they plagued like other men*; but go as securely out of the world, as if they had never sinned against God, and put their own souls into danger of damnation. *There is no band in their death.* They seem to go unbound, and set at liberty, out of this world, though they have lived notoriously wicked all their dayes in it. The Prisoner that is to dye at the Gallows for his wickedness, must first have his Irons knock't off his legs; so he seems to goe most at liberty, when indeed he is going to be executed for his transgressions. Wicked men also have *no* bands in their death, they seem to be more at liberty when they are even at the Wind-up of their sinfull life, than at any time besides.

Hence you shall have them boast of their Faith and Hope in Gods Mercy, when they lye upon their death-bed; yea, you shall have them speak as confidently of their salvation, as if they had served God all their dayes: when the truth is, the bottom of this their boasting is, because they have no *bands* in their death.

Their sin and base life comes not into their mind to correct them, and bring them to repentance; but presumptuous thoughts, and an hope and faith of the Spiders (the Devils) making, possesseth their soul, to their own eternal undoing. Job 8. 13, 14.

Hence wicked mens hope, is said to dye, not before, but with them; they give up the Ghost together. And thus did Mr. *Badman*. His sins and his hope went with him to the Gate, but there his hope left him, because it dyed there; but his sins went in with him, to be a worm to gnaw him in his conscience for ever and ever.

The opinion therefore of the common people concerning this kind of dying, is *frivolous and vain; for Mr. *Badman* died like a Lamb, or as they call it, like a *Chrisom* child, quietly and without fear. *A frivolous opinion.

I speak not this with reference to the strugling of nature with death, but as to the strugling of the conscience with the Judgment of God. I know that Nature will struggle with death. I have seen a *Dog* and *Sheep* dye hardly: And thus may a

wicked man doe, because there is an antipathy betwixt nature and death. But even while, even then, when Death and Nature are strugling for mastery, the soul, the conscience, may be as besotted, as benummed, as senceless and ignorant of its miserable state, as the block or bed on which the sick lyes: And thus they may dye like a *Chrisom* child in shew, but indeed like one who by the Judgment of God is bound over to eternal damnation; and that also by the same Judgment is kept from seeing what they are, and whither they are going, till they plunge down among the flames.

And as it is a very great Judgment of God on wicked men that so dye, (for it cuts them off from all possibility of repentance, and so of salvation) *so it is as great a Judgment upon those that are their companions that survive them. For by the manner of *their* death, they dying so quietly, so like unto *chrisom* children, as they call it, they are hardened, and take courage to go on in their course.

*When a wicked man dyes in his sins quietly, it is a Judgment of God upon his wicked beholder.

For comparing their *life* with their *death*, their *sinful* cursed lives with their *child-like*, *Lamb-like* death, they think that all is well, that no damnation is happened to them; Though they lived like Devils incarnate, yet they dyed like harmless ones. There was no whirl-wind, no tempest, no band, nor plague in their death: They dyed as quietly as the most godly of them all, and had as great faith and hope of salvation, and would talk as boldly of salvation as if they had assurance of it. But as was their hope in life, so was their death: Their hope was without tryal, because it was none of Gods working, and their death was without molestation, because so was the Judgment of God concerning them.

But I say, at this their survivers take heart to tread their steps, and to continue to live in the breach of the Law of God; yea they carry it statelily in their villanies; for so it follows in the *Psalm*. *There is no bands in their death, but their strength is firm*, &c. *Therefore pride compasseth them* (the survivors) *about as a chain, violence covereth them as a garment.* Therefore they take courage to do evil, therefore they pride themselves in their iniquity. Therefore, Wherefore? Why, because their fellows died, after they had

Ver. 6.

lived long in a most profane and wicked life, as quietly and as like to Lambs, as if they had been innocent.

Yea, they are bold, by seeing this, to conclude, that God, either does not, or will not take notice of their sins. *They speak wickedly, they speak loftily.* They speak wickedly of sin, for that they make it better than by the Word it is pronounced to be. They speak wickedly concerning oppression, that they commend, and count it a prudent act. They also speak loftily: *They set their mouth against the Heavens*, &c. *And they say, How doth God know, and is there knowledge in the most High?* And all this, so far as I can see, ariseth in their hearts from the beholding of the quiet and lamb-like death of their companions. Ver. 8. 9, 10, 11.

Behold these are the ungodly that prosper in the world, (that is, by wicked ways) *they increase in riches.* Vers. 12.

This therefore is a great Judgment of God, both upon that man that dyeth in his sins, and also upon his companion that beholdeth him so to dye. He sinneth, he dyeth in his sins, and yet dyeth quietly. What shall his companion say to this? What Judgment shall he make how God will deal with *him*, by beholding the lamb-like death of his companion? Be sure, he cannot, as from such a sight say, Wo be to me, for Judgment is before him: He cannot gather, that sin is a dreadful and a bitter thing, by the child-like death of Mr. *Badman*. But must rather, if he judgeth according to what he sees, or according to his corrupted reason, conclude with the wicked ones of old, *That every one that doth evil, is good in the sight of the Lord, and he delighteth in them*; or *where is the God of Judgment?* Mala. 2. 17.

Yea, this is enough to puzzle the wisest man. *David* himself, was put to a stand, by beholding the quiet death of ungodly men. *Verily*, sayes he, *I have cleansed my heart in vain, and have washed my hands in innocency.* Psal. 73. 13. They, to appearance fare better by far than I: *Their eyes stand out with fatness, they have more than heart can wish*; *But all the day long have I been plagued, and chastned every morning.* This, I say, made *David* wonder, yea, and *Job* and *Jeremiah* too: But he goeth into the Sanctuary, and then he understands their end, nor could he understand it before. *I went into the Sanctuary of God:* What place was that? why there where he might

enquire of God, and by him be resolved of this matter: *Then*, says he, *understood I their end.* Then I saw, that *thou hast set them in slippery places*, and that *thou castest them down to destruction.* Castest them down, that is, suddenly, or as the next words say, *As in a moment they are utterly consumed with terrors:* which terrors did not cease them on their sick-bed, for they had *no bands* in their death. The terrors therefore ceased them there, where also they are holden in them for ever. This he found out, I say, but not without great painfulness, grief and pricking in his reins: so deep, so hard and so difficult did he find it, rightly to come to a determination in this matter.

And indeed, this is a deep Judgment of God towards ungodly sinners; it is enough to stagger a whole world, only the Godly that are in the world have a Sanctuary to go to, where the Oracle and Word of God is, by which his Judgements, and a reason of many of them are made known to, and understood by them.

Atten. *Indeed this is a staggering dispensation. It is full of the wisdom and anger of God. And I believe, as you have said, that it is full of Judgment to the world. Who would have imagined, that had not known Mr.* Badman, *and yet had seen him die, but that he had been a man of an holy life and conversation, since he died so stilly, so quietly, so like a Lamb or Chrisom child? Would they not, I say, have concluded, that he was a righteous man? or that if they had known him and his life, yet to see him die so quietly, would they not have concluded that he had made his peace with God? Nay further, if some had known that he had died in his sins, and yet that he died so like a Lamb, would they not have concluded, that either God doth not know our sins, or that he likes them; or that he wants power, or will, or heart, or skill to punish them; since Mr.* Badman *himself went from a sinfull life so quietly, so peaceably, and so like a Lamb as he did?*

Wise. Without controversie, this is an heavy judgment of God upon wicked men; (*Job* 21. 23) one goes to Hell in peace, another goes to Hell in trouble; one goes to Hell being sent thither by his own hands; another goes to Hell, being sent thither by the hand of his companion; one goes thither with his eyes shut, and another goes thither with his eyes open; one goes thither roaring, and another goes thither boasting of Heaven and Happiness all the way he goes: One

goes thither like Mr. *Badman* himself, and others go thither as did his Brethren. But above all, Mr. *Badmans* death, as to the manner of dying, is the fullest of Snares and Traps to wicked men; therefore they that die as he, are the greatest stumble to the world: They goe, and goe, they go on peaceably from Youth to old Age, and thence to the Grave, and so to Hell, without noyse: They goe *as an Ox to the slaughter*, and *as a fool to the correction of the Stocks*; that is, both sencelesly and securely. O! but being come at the gates of Hell! O! but when they see those gates set open for them: O! but when they see that that is their home, and that they must go in thither, then their peace and quietness flies away for ever: Then they roar like Lions, yell like Dragons, howl like Dogs, and tremble at their Judgment, as do the Devils themselves. Oh! when they see they must shoot the Gulf and Throat of Hell! when they shall see that Hell hath shut her ghastly Jaws upon them! when they shall open their eyes, and find themselves within the belly and bowels of Hell! then they will mourn, and weep, and hack, and gnash their teeth for pain. But this must not be (or if it must, yet very rarely) till they are gone out of the sight and hearing of those mortals whom they do leave behind them alive in the world.

Atten. *Well, my good Neighbour* Wiseman, *I perceive that the Sun grows low, and that you have come to a conclusion with Mr.* Badmans *Life and Death; and therefore I will take my leave of you. Only first, let me tell you, I am glad that I have met with you to day, and that our hap was to fall in with Mr.* Badmans *state. I also thank you for your freedom with me, in granting of me your reply to all my questions: I would only beg your Prayers, that God will give me much grace, that I may neither live nor die as did Mr.* Badman.

Wise. My good Neighbour *Attentive*, I wish your welfare in Soul and Body; and if ought that I have said of Mr. *Badmans* Life and Death, may be of Benefit unto you, I shall be heartily glad; only I desire you to thank God for it, and to pray heartily for me, that I with you may be kept by the Power of God through Faith unto Salvation.

Atten. *Amen. Farewell.*

Wise. I wish you heartily Farewell.

FINIS.

THE

Holy War,

MADE BY

SHADDAI

UPON

DIABOLUS,

For the Regaining of the

Metropolis of the World.

OR, THE

Losing and Taking Again

OF THE

Town of Mansoul.

By *JOHN BUNYAN*, the Author of the *Pilgrims Progress.*

I have used Similitudes, Hos. 12. 10.

LONDON, Printed for *Dorman Newman* at the *Kings Arms* in the *Poultry*; and *Benjamin Alsop* at the *Angel and Bible* in the *Poultry*, 1682.

TO
THE READER.

'TIS strange to me, that they that love to tell
Things done of old, yea, and that do excell
Their Equals in Historiology,
Speak not of Mansoul's *Wars, but let them lye*
Dead, like old Fables, *or such worthless things,*
That to the Reader *no advantage brings:*
When men, let them make what they will their own,
Till they know this, are to themselves unknown.
Of Stories I well know there's divers sorts,
Some foreign, some domestick; and reports
Are thereof made as fancy leads the Writers;
(By books a man may guess at the Inditers.)
Some will again of that which never was,
Nor will be, feign, (and that without a cause)
Such matter, raise such mountains, tell such things
Of men, of Laws, of Countries, and of Kings:
And in their Story seem to be so sage,
And with such gravity cloath ev'ry Page,
That though their Frontice-piece say all is vain,
Yet to their way Disciples they obtain.
But, Readers, *I have somewhat else to do,*
Than with vain stories thus to trouble you;
What here I say, some men do know so well, True Christians.
They can with tears and joy the story tell.
The Town of Mansoul *is well known to many,*
Nor are her troubles doubted of by any
That are acquainted with those Histories
That Mansoul *and her Wars* Anatomize. The Scriptures.

Then lend thine ear to what I do relate
Touching the Town of Mansoul *and her state,*
How she was lost, took captive, made a slave;
And how against him set, that should her save.
Yea, how by hostile ways, she did oppose
Her Lord, and with his enemy did close.
For they are true, he that will them deny,
Must needs the best of records vilifie.
For my part I (myself) was in the Town,
Both when 'twas set up, and when pulling down,
I saw Diabolus *in his possession,*
And Mansoul *also under his oppression.*
Yea, I was there when she own'd him for Lord,
And to him did submit with one accord.
When Mansoul *trampled upon things Divine,*
And wallowed in filth as doth a swine:
When she betook herself unto her arms,
His Counsels. *Fought her* Emanuel, *despis'd his charms,*
Then I was there, and did rejoice to see
Diabolus *and* Mansoul *so agree.*
Let no men then count me a Fable-maker,
Nor make my name or credit a partaker
Of their derision: what is here in view
Of mine own knowledg, I dare say is true.
I saw the Princes *armed men come down*
By troops, by thousands, to besiege the Town.
I saw the Captains, *heard the* Trumpets *sound,*
And how his forces cover'd all the ground.
Yea, how they set themselves in battel-ray,
I shall remember to my dying day.
I saw the Colours *waving in the wind,*
And they within to mischief how combin'd,
To ruin Mansoul, *and to make away*
Her Soul. *Her* Primum mobile *without delay.*
I saw the Mounts cast up against the Town,
And how the slings were plac'd to beat it down.
I heard the stones fly whizzing by mine ears,
(*What longer kept in mind than got in fears,*)
I heard them fall, and saw what work they made,
Death. *And how old* Mors *did cover with his shade*

The face of Mansoul: *and I heard her cry,*
'Wo worth the day in dying I shall die.'
I saw the Battering Rams, and how they play'd
To beat ope Ear-gate, *and I was afraid,*
Not only Ear-gate, *but the very Town*
Would by those Battering Rams be beaten down.
I saw the fights, and heard the Captains shout,
And in each battel saw who fac'd about:
I saw who wounded were, and who were slain; Lusts.
And who when dead, would come to life again.
I heard the cries of those that wounded were,
(*While others fought like men bereft of fear*)
And while they cry, '*Kill, kill,*' *was in mine ears,*
The Gutters ran, not so with blood as tears.
Indeed the Captains *did not always fight,*
But then they would molest us day and night;
Their cry, up, fall on, *let us take the Town*
Kept us from sleeping, or from lying down.
I was there when the Gates *were broken ope,*
And saw how Mansoul *then was stript of hope.*
I saw the Captains *march into the Town,*
How there they fought, and did their foes cut down.
I heard the Prince bid Boanerges *go*
Up to the Castle, and there siese his foe,
And saw him and his fellows bring him down
In chains of great contempt quite through the Town.
I saw Emanuel *when he possest*
His Town of Mansoul, *and how greatly blest*
A Town, his gallann Town of Mansoul *was,*
When she receiv'd his pardon, liv'd his Laws.
When the Diabolonians *were caught,*
When try'd, and when to execution brought,
Then I was there; yea, I was standing by,
When Mansoul *did the rebels crucifie.*
I also saw Mansoul *clad all in white,*
And heard her Prince call her his hearts delight.
I saw him put upon her Chains of Gold,
And Rings, and Bracelets, goodly to behold.
What shall I say, I heard the peoples *cries,*
And saw the Prince wipe tears from Mansouls *eyes.*

I heard the groans, and saw the joy of many;
Tell you of all, I neither will, nor can I.
But by what here I say, you well may see,
That Mansouls *matchless Wars no Fables be.*
Mansoul! *the desire of both Princes was,*
One keep his gain would, t'other gain his loss;
Diabolus *would cry, the Town is mine,*
Emanuel *would plead a right Divine*
Unto his Mansoul; *then to blows they go,*
And Mansoul *cries, these Wars will me undo.*
Mansoul! *her Wars seem'd endless in her eyes,*
She's lost by one, becomes another's prize.
And he again that lost her last would sware,
'Have her I will, or her in pieces tare.'
Mansoul, *it was the very seat of War,*
Wherefore her troubles greater were by far,
Than only where the noise of War is heard,
Or where the shaking of a Sword is fear'd,
Or only where small skirmishes are fought,
Or where the fancy fighteth with a thought.
She saw the swords of fighting men made red,
And heard the cries of those with them wounded;
Must not her frights then be much more by far
Than theirs that to such doings strangers are?
Or theirs that hear the beating of a Drum,
But not made fly for fear from house and home?
Mansoul, *not only heard the Trumpets sound,*
But saw her Gallants gasping on the ground.
Wherefore we must not think that she could rest
With them, whose greatest earnest is but jest:
Or where the blustring threatning of great Wars
Do end in Parleys, or in wording Jars.
Mansoul, *her mighty Wars, they did portend*
Her weal or wo, and that world without end.
Wherefore she must be more concern'd than they
Whose fears begin, and end the self-same day.
Or where none other harm doth come to him
That is engag'd, but loss of life or limb,
As all must needs confess that now do dwell
In Universe, *and can this story tell.*

TO THE READER

Count me not then with them that to amaze
The people, set them on the stars to gaze,
Insinuating with much confidence,
That each of them is now the residence
Of some brave Creatures; yea, a world they will
Have in each star, though it be past their skill
To make it manifest to any man,
That reason hath, or tell his fingers can.
But I have too long held thee in the Porch,
And kept thee from the Sun-shine with a Torch.
Well, now go forward, step within the dore,
And there behold five hundred times much more
Of all sorts of such inward Rarities
As please the mind will, and will feed the eyes
With those, which if a Christian, thou wilt see
Not small, but things of greatest moment be.
Nor do thou go to work without my Key,
(*In mysteries men soon do lose their way*)
And also turn it right if thou wouldst know
My riddle, and wouldst with my heifer plow,
It lies there in the window, *fare thee well,*
My next may be to ring thy Passing-Bell.

The margent.

JO. BUNYAN.

A
RELATION
OF THE
Holy War, &c.

IN my Travels, as I walked through many Regions and Countries, it was my chance to happen into that famous *Continent* of *Universe*; a very large and spacious Countrey it is. It lieth between the two Poles, and just amidst the four points of the Heavens. It is a place *well* watered, and richly adorned with Hills and Valleys, bravely situate; and for the most part (at least where I was) very fruitful, also well peopled, and a very sweet Air.

The people are not all of one complexion, nor yet of one Language, mode, or way of Religion; but differ as much as ('tis said) do the Planets themselves. Some are right, and some are wrong, even as it happeneth to be in lesser Regions.

In this Countrey, as I said, it was my lot to travel, and there travel I did, and that so long, even till I learned much of their mother-tongue, together with the Customs, and manners of them among whom I was. And to speak truth, I was much delighted to *see*, and *hear* many things which I saw and heard among them: Yea I had (to be sure) even lived and died a Native among them, (so was I taken with them and their doings) had not my Master sent for me home to his House, there to do business for him and to over-see business done.

A natural state pleasing to the flesh.

Christ.

Now, there is in this gallant Country of *Universe*, a *fair* and *delicate Town*, a Corporation, called *Mansoul*: a Town for its Building so curious, for its Situation so commodious, for its Priviledges so advantagious; (I mean with reference to its Original) that I may say of it, as was said before, of the *Continent* in which it is placed, *There is not its equal under the whole Heaven.* Man.

As to the Situation of this Town, it lieth just between the two worlds, and the first founder, and builder of it, so far as by the best, and most Authentick records I can gather, was one *Shaddai*; and he built it for his own delight. He made it the mirrour, and glory of all that he made, even the Top-piece beyond any thing else that he did in that Countrey: yea, so goodly a Town was *Mansoul*, when first built, that it is said by some, the Gods at the setting up thereof, came down to see it, and sang for joy. And as he made it goodly to behold, so also mighty to have Dominion over all the Country round about. Yea all was commanded to acknowledge *Mansoul* for their *Metropolitan*, all was injoyned to do homage to it. Ay, the Town it self had *positive* commission, and power from her King to demand service of all, and also to subdue any, that any ways denied to do it. Scriptures. The Almighty. Gen. 1. 26. Created. Angels.

There was reared up in the midst of this Town, a most famous and stately Palace; for strength, it might be called a *Castle*; for pleasantness, a Paradise; for largeness, a place so copious as to contain all the world. This place, the King *Shaddai* intended but for himself *alone*, and not another with him: partly because of his own delights, and partly because he would not that the terror of strangers should be upon the Town. This place *Shaddai* made also a Garrison of, but committed the keeping of it, only, to the men of the Town. The heart. Eccl. 3. 11. The powers of the Soul.

The wall of the Town was well built, yea so fast and firm was it knit and compact together, that had it not been for the Townsmen themselves, they could not have been shaken, or broken for ever.

For here lay the excellent wisdom of him that builded *Mansoul*, that the Walls could never be broken down, nor hurt, by the most mighty adverse Potentate, unless the Towns-men gave consent thereto.

The body.

This famous Town of *Mansoul* had five gates, in at which to come, out at which to go, and these were made likewise answerable to the Walls: to wit *Impregnable*, and such as could never be opened nor forced, but by the will and leave of those within. The names of the Gates were these, *Ear-gate*, *Eye-gate*, *Mouth-gate*, *Nose-gate* and *Feel-gate*.

The five Sences.

Other things there were that belonged to the Town of *Mansoul*, which if you adjoyn to these, will yet give farther demonstration to all, of the glory and strength of the place. It had always a sufficiency of provision within its Walls; it had the best, most wholesome, and excellent Law that then was extant in the world. There was not a Rascal, Rogue, or Traiterous person then within its Walls: They were all true men, and fast joyned together; and this you know is a great matter. And to all these, it was always (so long as it had the goodness to keep true to *Shaddai* the King) his countenance, his protection, and it was his delight, *&c.*

The state of Mansoul at first.

Well, upon a time there was one *Diabolus*, a mighty *Gyant*, made an assault upon this famous Town of *Mansoul*, to take it, and make it his own habitation. This *Gyant* was King of the *Blacks* or *Negroes*, and a most raving Prince he was. We will if you please first discourse of the Original of this *Diabolus*, and then of his taking of this famous Town of *Mansoul*.

The Devil.

Sinners the fallen Angels.

The Original of *Diabolus*.

This *Diabolus* is indeed, a great and mighty Prince, and yet both poor and beggerly. As to his Original, he was at first, one of the Servants of King *Shaddai*, made, and taken and put by him into most high and mighty place, yea was put into such Principalities as belonged to the best of his Territories and Dominions. This *Diabolus* was made *Son of the morning*, and a brave place he had of it: It brought him much glory, and gave him much brightness, an

Isa. 14. 12.

income that might have contented his *Luciferian* heart, had it not been insatiable, and inlarged as Hell it self.

Well, he seeing himself thus exalted to greatness and honour, and raging in his mind for higher state, and degree, what doth he but begins to think with himself, how he might be set up as Lord over all, and have the sole power under *Shaddai*. (Now *that* did the King reserve for his Son, yea, and had already bestowed it upon him) wherefore he first consults with himself what had best to be done, and then breaks his mind to some other of his companions, to the which they also agreed. So in fine, they came to this issue, that they should make an attempt upon the Kings Son to destroy him, that the Inheritance might be theirs. Well, to be short, the Treason (as I said) was concluded, the time appointed, the word given, the Rebels rendezvouzed, and the assault attempted. Now the King, and his Son being *All*, and always *Eye*, could not but discern all passages in his Dominions; and he having always love for his Son, as for himself, could not, at what he saw, but be greatly provoked, and offended: wherefore what does he, but takes them in the very *nick*, and first *Tripp* that they made towards their design, convicts them of the Treason, horrid Rebellion, and Conspiracy that they had devised, and now attempted to put into practice: and casts them altogether out of all place of trust, benefit, honour, and preferment; this done, he banishes them the Court, turns them down into the horrible Pits, as fast bound in Chains, never more to expect the least favour from his hands, but to abide the judgment that he had appointed: and that forever, and yet,

2 Pet. 2. 4. Jude 6.

Now they being thus cast out of all place of trust, profit, and honour, and also knowing that they had lost their Princes favour for ever, (being banished his Court and cast down to the horrible Pits: you may be sure they would now add to their former pride, what malice and rage against *Shaddai*, and against his Son they could. Wherefore roving, and ranging in much fury from place to place (if perhaps they might find something that was the Kings, to revenge, by spoiling of that, themselves on him. At last they happened into this spacious Countrey of *Universe*, and steer their course towards the Town of *Mansoul*; and considering

1 Pet. 5. 8.

that that Town was one of the chief works, and delights of King *Shaddai*: what do they, but after Counsel taken, make an assault upon that. I say they knew that *Mansoul* belonged unto *Shaddai*, for they were there when he built it, and Beautified it for himself. So when they had found the place they shouted horribly for joy, and roared on it as a Lyon upon the prey: saying, now we have found the prize, and how to be revenged on King *Shaddai* for what he hath done to us. So they sate down and called a Council of War, and considered with themselves what ways and methods they had best to ingage in, for the winning to themselves this famous Town of *Mansoul*: and these four things were then propounded to be considered of.

A Council of War held by *Diabolus* and his fellows against the Town of *Mansoul*.

First, *Whether they had best, all of them to shew themselves, in this design to the Town of* Mansoul.

Proposals.

Secondly, *Whether they had best to go and sit down against* Mansoul, *in their now ragged, and beggarly guise.*

Thirdly, *Whether they had best to shew to* Mansoul *their intentions, and what design they came about, or whether to assault it with words and ways of deceit.*

Fourthly, *Whether they had not best, to some of their Companions to give out private orders to take the advantage, if they see one, or more of the principal Townsmen, to shoot them: if thereby they shall judge their cause and design will the better be promoted.*

It was answered to the first of these Proposals, in the Negative, to wit, that it would not be best that all should shew themselves before the Town: because the appearance of many of them might alarm, and fright the Town. Whereas, a *few* or but *one* of them, was not so likely to do it. And to inforce this advice to take place, 'twas added further, that if *Mansoul* was frighted, or did take the alarm, 'Tis impossible, said *Diabolus* (for he spake now) that we should take the Town: for that none can enter into it without its own consent. Let therefore but few, or but one assault *Mansoul*, and in mine opinion said *Diabolus*, let me be he. *Wherefore to this they all agreed*, and then to the second Proposal they came, namely, *Whether they had best to go and sit down before* Mansoul, *in their now ragged and beggarly guise.* To which it

To the first proposal.

The second proposal.

was answered also in the Negative, by no means; and that because, though the Town of *Mansoul*, had been made to know, and to have to do before now, with things that are invisible; they did never as yet see any of their fellow Creatures in so sad, and Rascal condition as they. And this was the advice of that fierce *Alecto*. Then said *Apollyon*, the advice is pertinent, for even one of us appearing to them as we are now, must needs, both beget, and multiply such thoughts in them, as will both put them into a consternation of spirit, and necessitate them to put themselves upon their guard: And if so, said he, Then, as my Lord *Alecto* said but now, 'tis in vain for us to think of taking the Town. Then said that mighty Gyant *Beelzebub*, The advice that already is given is safe, for though the men of *Mansoul* have seen such things as we *once were*, yet hitherto they did never behold such things as we *now are*. And 'tis best in mine opinion to come upon them in such a guise, as is common to, and most familiar among them. To this when they had consented: The next thing to be considered was, in what shape, hue or guise, *Diabolus* had best to shew himself, when he went about to make *Mansoul* his own. Then one said one thing, and another the contrary, at last *Lucifer* answered, that in his opinion, 'twas best that his Lordship should assume the body of some of those Creatures that they of the Town had dominion over. For quoth he, these are not only familiar to them, but being under them they will never imagin that an attempt should by them be made upon the Town; and to blind all, let him assume the body of one of these beasts that *Mansoul* deem's to be wiser than any of the rest. This advice was applauded of all, so it was determined that the Giant *Diabolus* should assume the *Dragon*, for that he was in those days as familiar with the Town of *Mansoul* as now is the bird with the Boy. For nothing that was in its primitive state was at all amazing to them. Then they proceeded to the third thing which was,

Alecto.
Apollyon.
Beelzebub.
Lucifer.
Gen. 3. 1.
Rev. 20. 1, 2.

3. *Whether they had best to shew their intentions, or the design of his coming to* Mansoul, *or no*? This also was answered in the Negative; because of the weight that was in the former reasons, to wit, for

The third proposal.

that *Mansoul* were a strong people, a strong people in a strong *Town*, whose *Wall* and *Gates* were impregnable, (to say nothing of their Castle) nor can they by any means be won but by their own consent. Besides said *Legion*, (for he gave answer to this) A discovery of our intentions, may make them send to their King for aid, and if that be done, I know, quickly what time of day 'twill be with us. Therefore let us assault them in all pretended fairness, covering of our intentions with all manner of lies, flatteries, delusive words; feigning of things that never will be, and promising of that to them, that they shall never find: This is the way to win *Mansoul*, and to make them of themselves to open their Gates to us; yea, and to desire us too, to come in to them.

Legion.

And the reason why I think that this project will do, is, because the people of *Mansoul* now, are every one simple and innocent; all honest and true: nor do they as yet know what it is to be assaulted with Fraud, Guile, and Hypocrisy. They are strangers to lying and dissembling lips; wherefore, we cannot, if thus we be disguised, by them at all be discerned, our Lies shall go for true sayings, and our dissimulations for upright dealings. What we promise them, they will in that believe us: especially, if in all our Lies and feigned words, we pretend great love to them, and that our design is only their advantage, and honour. Now there was not one bit of a reply against this, this went as currant down, as doth the water down a steep descent: wherefore they go to consider of the last Proposal which was,

4. *Whether they had not best to give out orders to some of their Company, to shoot some one or more of the principal of the Townsmen: if they judge that their cause may be promoted thereby.*

The fourth Proposal

This was carried in the Affirmative, and the man that was designed by this Stratagem to be destroyed, was one Mr. *Resistance*, otherwise called *Captain Resistance*. And a great man in *Mansoul*, this Captain *Resistance* was; and a man that the Giant *Diabolus*, and his band, more feared than they feared the whole Town of *Mansoul* besides. Now who should be the Actor to do the murder; that was the next, and they appointed one *Tisiphane*, a fury of the Lake to do it.

Of Capt. Resistance

They thus having ended their Council of War, rose up, and assay'd to do as they had determined; they marched towards *Mansoul*, but all in a manner invisible, save one only one; nor did he approach the Town in his own likeness, but under the shade, and in the body of the *Dragon*.

The result of their Counsel.

So they drew up, and sate down before *Ear-gate*, for that was the place of hearing for all without the Town, as *Eye-gate* was the place of *perspection*. So, as I said, he came up with his Train to the *Gate*, and laid his ambuscado for Captain *Resistance* within Bow shot of the Town. This done, the Giant ascended up close to the *Gate*, and called to the Town of *Mansoul* for audience. Nor took he any with him, but one *Ill-pause*, who was his Orator in all difficult matters. Now, as I said, he being come up to the Gate, (as the manner of those times was) sounded his Trumpet for Audience. At which the chief of the Town of *Mansoul*, such as my Lord *Innocent*, my Lord *Willbewill*, my Lord *Mayor*, Mr. *Recorder*, and Captain *Resistance* came down to the Wall to see who was there, and what was the matter. And my Lord *Willbewill*, when he had looked over and saw who stood at the Gate, demanded, what he was, wherefore he was come, and why he roused the Town of *Mansoul* with so unusual a sound.

Diabolus marches up to the Town and calls for Audience.

The Lords of *Mansoul* appeared.

Diab. *Diabolus then, as if he had been a Lamb, began his Oration and said, Gentlemen of the famous Town of* Mansoul, *I am, as you may perceive no far dweller from you, but near, and one that is bound by the King to do you my homage, and what service I can; wherefore that I may be faithful to my self, and to you, I have somewhat of concern to impart unto you. Wherefore grant me your Audience and hear me patiently. And first, I will assure you, it is not my self but you; not mine, but your advantage that I seek by what I now do, as will full well be made manifest, by that I have opened my mind unto you. For Gentlemen, I am (to tell you the truth) come to shew you how you may obtain great, and ample deliverance from a bondage that unawares to your selves, you are captivated and inslaved under.*

Diabolus his Oration.

At this the Town of *Mansoul* began to prick up its ears, and what is it, pray what is it thought they: and he said, *I have somewhat to say to you concerning your King, concerning his Law, and also touching your selves. Touching your King, I know he is great and potent, but yet, all that he hath said to you, is neither true, nor yet for your advantage.* 1. *'Tis not true, for that wherewith he hath hitherto awed you, shall not come to pass, nor be fulfilled, though you do the thing that he hath forbidden. But if there was danger, what a slavery is it to live always in fear of the greatest of punishments, for doing so small and trivial a thing, as eating of a little fruit is.*

Mansoul ingaged.

Diabolus his subtilty made up of lies.

2. *Touching his Laws, this I say further, they are both unreasonable, intricate and intolerable. Unreasonable as was hinted before, for that the punishment is not proportioned to the offence. There is great difference, and disproportion betwixt the life, and an Apple: yet the one must go for the other by the Law of your* Shaddai. *But it is also intricate, in that he saith, first, you may eat of all; and yet after, forbids the eating of* one. *And then in the last place, it must needs be intolerable, for as much as that fruit which you are forbidden to eat of (if you are forbidden any) is that, and that alone, which is able by your eating, to minister to you, a good, as yet unknown by you. This is manifest by the very name of the tree, it is called the* Tree of knowledge of good and evil, *and have you that knowledge as yet? No, no, nor can you conceive how good, how pleasant, and how much to be desired to make one wise it is, so long as you stand by your Kings commandment. Why should you be helden in ignorance and blindness? Why should you not be enlarged in knowledge and understanding? And now! Ah ye inhabitants of the famous Town of* Mansoul, *to speak more particularly to your selves, you are not a free people! You are kept both in bondage and slavery, and that by a grievous threat; no reason being anexed, but so I will have it, so it shall be. And is it not grievous to think on, that that very thing that you are forbidden to do, might you but do it, would yield you both wisdom and honour: For then your eyes will be opened, and you shall be as Gods. Now since this is thus, quoth he, can you be kept by any Prince in more slavery, and in greater bondage than you are under, this day? You are made underlings, and are wrapt up in inconveniencies, as I have well made appear?*

For what bondage greater than to be kept in blindness, will not reason tell you, that it is better to have eyes than to be without them; and so to be at liberty, to be better than to be shut up in a dark and stinking cave.

Captain *Resistance* slain.

And just now while *Diabolus* was speaking these words to *Mansoul*, *Tisiphane* shot at Captain *Resistance*, where he stood on the Gate, and mortally wounded him in the head; so that he to the amazement of the Townsmen, and the incouragement of *Diabolus*, fell down dead quite over the Wall. Now when Captain *Resistance* was dead (and he was the only man of War in the Town) poor *Mansoul* was wholly left naked of Courage, nor had she now any heart to resist. But this was as the Devil would have it. Then stood forth that He, Mr. *Ill-pause*, that *Diabolus* brought with him, who was his Orator, and he addressed himself to speak to the Town of *Mansoul*: The tenure of whose Speech here follows.

Mr. *Ill-pause* his speech to the Town of *Mansoul*.

Ill-pause. Gentlemen, quoth he, it is my Masters happiness, that he has this day a quiet and teachable Auditory; and it is hoped *by us*, that we shall prevail with you not to cast off good advice: my Master has a very great love for you, and although, as he very well knows, that he runs the hazzard of the anger of King *Shaddai*, yet love to you will make him do *more than that*. Nor doth there need that a word more should be spoken to confirm for truth what he hath said; there is not a word but carries with it self-evidence in its Bowels; the very name of the Tree may put an end to all Controversie in this matter. I therefore at this time shall only add this advice to you, under, and by the leave of my Lord, (and with that he made *Diabolus* a very low Congee.) Consider his words, look on the Tree, and the promising Fruit thereof; remember also that yet you know but little, and that this is the way to know more: And if your Reasons be not conquered to accept of such good Council, you are not the men that I took you to be. But when the Towns-folk saw that the Tree was good for food, and that it was pleasant to the eye, and a Tree to be desired to make one wise, they did as old *Ill-pause* advised, they took and did eat thereof. Now, this I should have told you before that even then, when this *Ill-pause* was making of his speech to

the Towns-men, my Lord *Innocency*, (whether by a shot from the Camp of the Giant, or from some sinking qualm that suddenly took him, or whether by the stinking breath of that Treacherous Villain old *Ill-pause*, for so I am most apt to think) sunk down in the place where he stood, nor could he be brought to life again. Thus these two brave men died; brave men I call them, for they were the beauty and glory of *Mansoul*, so long as they lived therein: nor did there now remain any more, a noble spirit in *Mansoul*, they all fell down, and yielded obedience to *Diabolus*, and became his Slaves and Vassals as you shall hear.

My Lord *Innocency's* death.

Now these being dead what do the rest of the Towns-folk, but as men that had found a fools Paradise, they presently, as afore was hinted, fall to prove the truth of the Gyant's words, and first they did as *Ill-pause* had taught them, they looked, they considered, they were taken with the forbidden fruit, *they took thereof, and did eat*: and having eaten, they became immediately drunken therewith; so they opened the Gate, both *Ear-gate*, and *Eye-gate*, and let in *Diabolus* with all his bands, quite forgetting their good *Shaddai*, his Law, and the judgement that he had annexed with solemn threatning to the breach thereof.

The Town taken, and how.

Diabolus, having now obtained entrance in at the Gates of the Town, marches up to the middle thereof, to make his conquest as sure as he could, and finding by this time the affections of the people warmly inclining to him, he as thinking 'twas best striking while the Iron is hot, made this further deceivable speech unto them saying, *Alas my poor* Mansoul*! I have done thee indeed this service, as to promote thee to honour, and to greaten thy liberty, but Alas! Alas! Poor* Mansoul, *thou wantest now one to defend thee, for assure thy self that when* Shaddai *shall hear what is done, he will come: for sorry will he be that thou hast broken his bonds, and cast his cords away from thee. What wilt thou do, wilt thou after enlargement suffer thy priviledges to be invaded and taken away? or what wilt resolve with thy self.* Then they all with one consent said to this Bramble, do thou Reign over us. So he accepted the motion and became the King of the Town of *Mansoul*. This being done, the next thing

He is, entertained for their King.

was, to give him possession of the Castle, and so, of the whole strength of the Town. Wherefore, into the Castle he goes (it was, that which *Shaddai* built in *Mansoul* for his own delight, and pleasure): This now was become a Den, and hold for the Giant *Diabolus*.

He is possessed of the Castle and fortified it for himself.

Now having got possession of this stately Palace, or Castle, what doth he, but make it a Garrison for himself, and strengthens and fortifies it with all sorts of provision against the King *Shaddai*, or those that should endeavour the regaining of it, to him, and his obedience again.

This done, but not thinking himself yet secure enough, in the next place, he bethinks himself of new modelling the Town; and so he does, setting up one, and putting down another at pleasure. Wherefore my Lord Mayor, whose name was my Lord *Understanding*, and Mr. Recorder whose name was Mr. *Conscience*, those he puts out of place, and power.

He new modelleth the Town.

As for my Lord Mayor though he was an understanding man, and one too that had complied with the rest of the Town, of *Mansoul*, in admitting of the *Giant* into the Town; yet *Diabolus* thought not fit to let him abide in his former lustre and glory, because he was a seeing man. Wherefore he darkned it not only by taking from him his Office and power, but by building of an high and strong Tower, just between the Suns reflections, and the Windows of my Lords Palace: By which means his house and all, and the whole of his habitation, was made as dark as darkness it self. And thus being alienated from the light, he became as one that was born blind. To this his house, my Lord was confined, as to a Prison; nor might he upon his *parole* go further than within his own bounds. And now had he had an heart to do for *Mansoul*: What could he do for it, or wherein could he be profitable to her? So then, so long as *Mansoul* was under the power and government of *Diabolus*: (And so long it was under him, as it was obedient to him; which was, even until by a War it was rescued out of his hand.) So long my Lord Mayor was rather an impediment in, than an advantage to, the famous Town of *Mansoul*.

My Lord Mayor put out of place.

2 Cor. 10. 4, 5.

Ephes. 4. 18, 19.

As for Mr. *Recorder*, before the Town was taken, he was a man well read in the Laws of his King, and also a man of courage and faithfulness to speak truth at every occasion: And he had a tongue as bravely hung, as he had an head filled with judgement. Now this man, *Diabolus* could by no means abide, because, though he gave his consent to his coming into the Town, yet he could not, by all wiles, trials, Stratagems, and devices that he could use, make him wholly his own. True, he was much degenerated from his former King, and also much pleased with many of the Giants Laws, and service: but all this would not do for as much as he was not wholly his. He would now and then think upon *Shaddai*, and have dread of his Law upon him, and then he would speak with a voice, as great against *Diabolus*, as when a Lyon roareth. Yea, and would also at certain times when his fits were upon him (for you must know that some times he had terrible fits) make the whole Town of *Mansoul* shake with his voice: and therefore the now King of *Mansoul* could not abide him.

The Recorder put out of place.

He sometimes speaks for his first King.

Diabolus therefore feared the *Recorder* more than any that was left alive in the Town of *Mansoul*, because, as I said his words did shake the whole Town; they were like the ratling-thunder, and also like Thunder-claps. Since therefore the *Giant* could not make him wholly his own, what doth he do but studies all that he could, to debauch the old Gentleman, and by debauchery, to stupifie his mind, and more harden his heart in ways of vanity. And as he attempted, so he accomplished his design: He debauched the man, and by little and little, so drew him into sin and wickedness, that at last he was not only debauched as at first: and so by consequence defiled, but was almost (at last, I say) past all Conscience of sin. And this was the farthest *Diabolus* could go. Wherefore he be-thinks him of an other project, and that was to perswade the men of the Town that Mr. Recorder was mad, and so not to be regarded. And for this he urged his fits, and said, if he be himself, why doth he not do thus always? but, quoth he, as all mad folk have their fits, and in them their raving language; so hath this old and

He is more debauched than before.

doating Gentleman. Thus by one means or another, he quickly got *Mansoul* to slight, neglect, and despise what ever Mr. *Recorder* could say. For besides what already you have heard, *Diabolus* had a way to make the old Gentleman, when he was merry, unsay and deny what he in his fits had affirmed. And indeed, this was the next way to make himself ridiculous, and to cause that no man should regard him. Also now he never spake freely for King *Shaddai*, but always by force and constraint. Besides, he would at one time be hot against that, at which at another he would hold his peace. So uneven was he now in his doings. Sometimes he would be, as if fast a sleep, and again sometimes, as dead even then when the whole Town of *Mansoul* was in her career after vanity, and in her dance after the Giants pipe.

The Town taken off from heeding of him.

How conscience becomes so ridiculous, as with Carnal men it is.

Wherefore, sometimes when *Mansoul* did use to be frighted with the thundring voice of the *Recorder* that was, and when they did tell *Diabolus* of it, he would answer, that what the old Gentleman said, was neither of love to him, nor pity to them, but of a foolish fondness that he had to be prating: and so would hush, still, and put all to quiet again. And that he might leave no argument unurged that might tend to make them secure, he said, and said it often; O *Mansoul*! Consider that notwithstanding the old Gentlemans rage, and the rattle of his high and thundring words, you hear nothing of *Shaddai* himself (when lyar, and deceiver, that he was, every out cry of Mr. *Recorder* against the sin of *Mansoul*, was the voice of God in him to them.) But he goes on and sayes, You see that he values not the loss, nor rebellion of the Town of *Mansoul*, nor will he trouble himself with calling of his Town to a reckoning for their giving of themselves to me. He knows that though ye were his, now you are lawfully mine; so leaving us one to another, he now hath shaken his hands of us.

Satanical Rhetorick.

Moreover O *Mansoul*! quoth he, Consider how I have served you, even to the uttermost of my power; and that with the best that I have, could get, or procure for you in all the world: Besides, I dare say, that the Laws and customes that you now are under, and by which you do homage to me, do

yield you more solace and content, than did the Paradise that at first you possessed. Your liberty also, as your selves do very well know, has been greatly widened, and enlarged by me; whereas I found you a pen'd up people. I have not laid any restraint upon you; you have no Law, Statute, or Judgment of mine to fright you; I call none of you to account for your doings, except the Madman, you know who I mean: I have granted you to live, each man like a Prince in his own, even with as little controul from me, as I my self have from you.

His flatteries.

Conscience.

And thus would *Diabolus* hush up, and quiet the Town of *Mansoul*, when the Recorder that was, did at times molest them: Yea, and with such cursed Orations as these, would set the whole Town in a rage, and fury against the old Gentleman: Yea, the Rascal crue, at sometimes would be for destroying of him. They have often wished (in my hearing) That he had lived a thousand miles off from them: his company, his words, yea, the sight of him, and especially when they remembred how in old times he did use to threaten and condemn them; (for all he was now so debauched) did terrifie and afflict them sore.

Men sometimes angry with their Consciences.

But all wishes were vain, for I do not know how, unless by the power of *Shaddai*, and his wisdom, he was preserved in being amongst them. Besides, his house was as strong as a Castle, and stood hard to a strong Hold of the Town: moreover, if at any time any of the crue or rabble attempted to make him away, he could pull up the sluces, and let in such floods, as would drown all round about him.

Ill thoughts.

Of fears.

But to leave Mr. *Recorder*, and to come to my Lord *Willbewill*, another of the Gentry of the famous Town of *Mansoul*. This *Willbewill* was as high born, as any man in *Mansoul*, and was as much if not more a Freeholder than many of them were: besides, if I remember my tale aright, he had some priviledge peculiar to himself in the famous Town of *Mansoul*: Now together with these, he was a man of great strength, resolution, and courage, nor in his occasion could any turn him away. But I say, whether he was proud of his estate, priviledges, strength or what, (but sure it was through pride of something) he scorns now to be a slave in

The will.

Mansoul; and therefore resolves to bear Office under *Diabolus*, that he might (such an one as he was) be a petty Ruler and Governour in *Mansoul*. And (head-strong man that he was) thus he began betimes; for this man, when *Diabolus* did make his Oration at *Eargate*, was one of the first that was for consenting to his words, and for accepting of his counsel as wholesome, and that was for the opening of the Gate, and for letting him into the Town: wherefore *Diabolus* had a kindness for him; and therefore he designed for him a place: And perceiving the valour and stoutness of the man, he coveted to have him for one of his great ones, to act and do in matters of the highest concern.

The *Will* takes place under *Diabolus*.

So he sent for him, and talked with him of that secret matter that lay in his breast, but there needed not much perswasion in the case. For as at first he was willing that *Diabolus* should be let into the Town; so *now* he was as willing to serve him there: When the Tyrant therefore perceived the willingness of my Lord to serve him, and that his mind stood bending that way, he forthwith made him the *Captain* of the *Castle*, Governour of the *Wall*, and keeper of the Gates of *Mansoul*: Yea there was a Clause in his Commission, *That nothing without him should be done in all the Town of* Mansoul. So that now next to *Diabolus* himself, who but my Lord *Willbewill* in all the Town of *Mansoul*; nor could any thing now be done, but at his *Will* and *Pleasure* throughout the Town of *Mansoul*. He had also one Mr. *Mind* for his Clerk, a man to speak on, every way like his Master: For he and his Lord were in *principle* one, and in practice not far asunder. And now was *Mansoul* brought under to purpose, and made to fulfil the lusts of the will, and of the mind.

Heart.
Flesh.
Senses.

Rom. 8. 7.

Mr. *Mind* my Lords Clerk.

Ephes. 2. 2, 3, 4.

But it will not out of my thoughts, what a desperate one this *Willbewill* was, when power was put into his hand. First, he flatly denyed that he owed any suit or service to his former Prince, and Liege-Lord. This done, in the next place he took an Oath, and swore fidelity to his great Master *Diabolus*, and then being stated and setled in his places, offices, advancements and preferments; oh! you cannot think unless you had seen it,

the strange work, that this workman made in the Town of *Mansoul*.

First, he maligned Mr. *Recorder* to death, he would neither indure to see him, nor to hear the words of his mouth; he would shut his eyes when he saw him, and stop his ears when he heard him speak: Also he could not indure that so much as a fragment of the Law of *Shaddai* should be any where seen in the Town. For example, his Clerk Mr. *Mind* had some old, rent, and torn parchments of the Law of good *Shaddai* in his house, but when *Willbewill* saw them, he cast them behind his back. True Mr. *Recorder* had some of the Laws in his study, but my Lord could by no means come at them: He also thought and said, That the windows of my old Lord *Mayor*'s house, were alwayes too light for the profit of the Town of *Mansoul*. The light of a candle he could not indure. Now nothing at all pleased *Willbewil*, but what pleased *Diabolus* his Lord.

The carnal will opposeth conscience.

Neh. 9. 26.

Corrupt will loves a dark understanding.

There was none like him to trumpet about the Streets, the brave nature, the wise conduct, and great glory of the King *Diabolus*: He would range and rove throughout all the Streets of *Mansoul*, to cry up his illustrious Lord, and would make himself even as an abject, among the base and *Rascal crue*, to cry up his valiant Prince. And I say, when, and wheresoever he found these Vassals, he would even make himself as one of them. In all ill courses he would act without bidding, and do mischief without commandment.

Vain thoughts.

The Lord *Willbewill* also had a Deputy under him, and his name was Mr. *Affection*; one that was also greatly debauched in his principles, and answerable thereto in his life: He was wholly given to the flesh, and therefore they called him *Vile Affection*: Now there was he, and one *Carnal Lust*, the daughter of Mr. *Mind* (like to like quoth the Devil to the Collier) that fell in love, and made a match, and were married; and as I take it, they had several children, as *Impudent*, *Blackmouth* and *Hate-reproof*: these three were black boyes: and besides these they had three daughters, as *Scorn-Truth*, and *Slight-God*, and the name of the youngest was

Rom. 1. 25.

A match betwixt vile affection and carnal lust.

Revenge; these were all married in the Town, and also begot and yielded many bad brats, too many to be here inserted. But to pass by this.

When the Gyant had thus ingarrisoned himself in the Town of *Mansoul*, and had put down and set up whom he thought good: he betakes himself to *defacing*. Now there was in the market place in *Mansoul*, and also upon the Gates of the Castle, an image of the blessed King *Shaddai*, this image was so exactly ingraven (and it was ingraven in gold) that it did the most resemble *Shaddai* himself of any thing that then was extant in the world. This he basely commanded to be defaced, and it was as basely done by the hand of Mr. *No-Truth*. Now you must know, that as *Diabolus* had commanded, and that by the hand of Mr. *No-Truth* the Image of *Shaddai* was defaced, He likewise gave order that the same Mr. *No-Truth* should set up in its stead the horrid and formidable Image of *Diabolus*: to the great contempt of the former King, and debasing of his Town of *Mansoul*.

What *No-Truth* did.

Moreover, *Diabolus* made havock of all remains of the Laws and Statutes of *Shaddai*, that could be found in the Town of *Mansoul*: to wit, such as contained either the Doctrines of *Morals*, with all *Civil* and *Natural* Documents. Also relative severities he sought to extinguish. To be short, there was nothing of the remains of good in *Mansoul* which he, and *Willbewill* sought not to destroy: for their design was to turn *Mansoul* into a bruit, and to make it like to the sensual sow: by the hand of Mr. *No-truth*.

All Law books destroyed that could be so.

When he had destroyed what Law, and good orders he could, then further to effect his design, namely, to alienate *Mansoul* from *Shaddai* her King, he commands and they set up his own vain Edicts, Statutes and Commandments, in all places of resort, or concourse in *Mansoul*, to wit such as gave liberty to the *lusts of the flesh*, *the lusts of the eyes*, *and the pride of life* which are not of *Shaddai*, *but of the world*. He incouraged, countenanced and promoted lasciviousness, and all ungodliness there. Yea much more did *Diabolus* to incourage wickedness in the Town of *Mansoul*,

1 Joh. 2.

he promised them peace, content, joy, and bliss in doing his commands, and that they should never be called to an account for their not doing the contrary. And let this serve to give a taste to them that love to hear tell of what is done beyond their knowledge, a far off in other Countries.

Now *Mansoul* being wholly at his beck, and brought wholly to his bow: nothing was heard or seen therein but that which tended to set up him.

They have a new Lord Mayor and a new Recorder.

But now, he having disabled the Lord *Mayor*, and Mr. *Recorder* from bearing of Office in *Mansoul*: and seeing that the Town, before he came to it, was the most ancient of Corporations in the world; and fearing, if he did not maintain greatness, they at any time should object that he had done them an injury: Therefore, I say, (that they might see that he did not intend to lessen their Grandeur, or to take from them any of their advantagious things) he did chuse for them a Lord Mayor, and a Recorder, himself: and such as contented *them* at the heart, and such also as pleased *him* wondrous well.

The new Lord Mayor.

The name of the Mayor that was of *Diabolus*'s making, was, the Lord *Lustings*. A man that had neither *Eyes* nor *Ears*, all that he did whether as a man, or as an Officer, he did it naturally as doth the beast. And that which made him yet the more ignoble, though not to *Mansoul*, yet to *them* that beheld, and were grieved for its ruins, was, that he never could favour good, but evil.

The new Recorder.

The Recorder, was one whose name was *Forget-good*. And a very sory fellow he was. He could remember nothing but mischief, and to do it with delight. He was naturally prone to do things that were hurtful; even hurtful to the Town of *Mansoul*, and to all the dwellers there. These two therefore, by their power, and practice, example and smiles upon evil; did much more Grammer, and settle the common people in hurtful ways. For who doth not perceive but when those that sit aloft, are vile, and corrupt themselves; they corrupt the whole Region and Country where they are.

Thoughts.

Besides these, *Diabolus* made several Burgesses, and Aldermen in *Mansoul*: such as out of whom the Town, when it needed, might chuse them Officers, Governours, and Magistrates. And these are the names of the chief of them Mr. *Incredulity*, Mr. *Haughty*, Mr. *Swearing*, Mr. *Whoreing*, Mr. *Hard heart*, Mr. *Pitiless*, Mr. *Fury*, Mr. *No-truth*, Mr. *Stand-to-lies*, Mr. *False Peace*, Mr. *Drunkenness*, Mr. *Cheating*, Mr. *Atheism*, Thirteen in all. Mr. *Incredulity*, is the eldest, and Mr. *Atheism* the youngest of the Company.

He doth make them new Aldermen, and who.

There was also an election of Common Council men, and others; as Bailiffs, Serjeants, Constables, and others, but all of them like to those a forenamed, being either Fathers, Brothers, Cousins, or Nephews to them. Whose names, for brevities-sake I omitt to mention.

When the Giant had thus far proceeded in his work, in the next place he betook him to build some strong holds in the Town. And he built three that seemed to be impregnable. The first he called the Hold of *Defiance*, because it was made to command the whole Town, and to keep it from the knowledge of its ancient King. The second he called *Midnight-hold*, because it was builded on purpose to keep *Mansoul* from the true knowledge of it self. The third was called *Sweet sin-hold*, because by that he fortified *Mansoul* against all desires of good. The first of these Holds stood close by *Eyegate*, that as much as might be, light might be darkned there. The second was builded hard to the *Old Castle*, to the end that that might be made more blind (if possible.) And the third stood in the Market place.

He buildeth three strong holds, their names, and Governours.

He that *Diabolus* made Governour over the first of these, was one *Spite-God*, a most blasphemous wretch. He came with the whole rabble of them that came against *Mansoul* at first, and was himself one of themselves. He that was made the Governour of *Midnight-hold* was one *Love-no-light*. He was also of them that came first against the Town. And he that was made the Governour of the Hold called *Sweet-sin* Hold, was one whose name was *Love-flesh*, he was also a very leud fellow, but not of that Country where the other are bound.

This fellow could find more sweetness when he stood sucking of a lust, than he did in all the Paradise of God.

Diabolus has made his Nest.

And now *Diabolus* thought himself safe; He had taken *Mansoul*; He had ingarrisoned himself therein; He had put down the old Officers, and had set up new ones; He had defaced the Image of *Shaddai*, and had set up his own; He had spoiled the old Law Books, and had promoted his own vain lies; He had made him new Magistrates, and set up new Aldermen; He had builded him new Holds, and had man'd them for himself. And all this he did to make himself secure in case the good *Shaddai*, or his Son, should come to make an incursion upon him.

Tidings carried to the Court of what had happened to *Mansoul*.

Now you may well think, that long before this time word, by some or other could not but be carried to the good King *Shaddai*, how his *Mansoul* in the Continent of *Universe* was lost; and that the Runagate Giant *Diabolus*, once one of his Majesties Servants, had in Rebellion against the King made sure thereof for himself: Yea tidings were carried and brought to the King thereof, and that to a very circumstance.

As first, How *Diabolus* came upon *Mansoul* (they being a simple people and innocent) with craft, subtlety, lies and guile; *Item*, That he had treacherously slain the right noble and valiant Captain, their Captain *Resistance*, as he stood upon the Gate with the rest of the Townsmen; *Item*, How my brave Lord *Innocent* fell down dead (with grief some say, or with being poisoned with the stinking breath of one *Ill-pause*, as say others) at the hearing of his just Lord, and rightful Prince *Shaddai* so abused by the mouth of so filthy a *Diabolian*, as that Varlet *Ill-pause* was. The Messenger further told, That after this *Ill pause* had made a short Oration to the Townsmen, in behalf of *Diabolus* his Master, the simple Town believing that what was said was true, with one consent did open *Ear-gate*, the chief Gate of the *Corporation*, and did let him with his Crue into a Possession of the famous Town of *Mansoul*. He further shewed how *Diabolus* had served the Lord *Mayor*, and Mr. *Recorder*, to wit, That he had put them from all place of

power and trust; *Item*, He shewed also that my Lord *Willbewill*, was turned a very Rebel and Runagate, and that so was one Mr. *Mind* his Clerk, and that they two did range and revel it all the Town over, and teach the wicked ones their wayes. He said moreover, That this *Willbewill* was put into great trust. And particularly that *Diabolus* had put into *Willbewills* hand, all the strong places in *Mansoul*: And that Mr. *Affection* was made my Lord *Willbewill*'s Deputy in his most rebellious affairs. Yea, said the Messenger, this monster, Lord *Willbewill*, has openly disavowed his King *Shaddai*, and hath horribly given his faith and plighted his Troth to *Diabolus*.

Also said the Messenger, besides all this, the new King or rather rebellious Tyrant over the once famous, but now perishing Town of *Mansoul*, has set up a Lord *Mayor*, and a *Recorder* of his own. For Mayor he has set up one Mr. *Lustings*, and for *Recorder*, Mr. *Forget-good*: two of the vilest of all the Town of *Mansoul*. This faithful Messenger also proceeded and told what a sort of new *Burgesses*, *Diabolus* had made, also that he had builded several strong Forts, Towers, and strong Holds in *Mansoul*. He told too, the which I had almost forgot, how *Diabolus* had put the Town of *Mansoul* into Arms, the better to capacitate them on his behalf to make resistance against *Shaddai* their King, should he come to reduce them to their former obedience.

Grief at Court to hear the Tidings.

Now this Tidings-teller did not deliver his Relation of things in private but in open Court, the King and his Son, high Lords, chief Captains, and Nobles, being all there present to hear. But by that they had heard the whole of the story, it would have amazed one, to have seen, had he been there to behold it, what sorrow and grief, and compunction of spirit there was among all sorts, to think that famous *Mansoul* was now taken: only the King, and his Son foresaw all this long before, yea, and sufficiently provided for the relief of *Mansoul*, though they told not every body thereof: Yet because they also would have a share in condoling of the misery of *Mansoul*, therefore they also did, and that at a rate of the highest degree, bewail the losing of *Mansoul*. The King said plainly, *That it grieved him at the heart*, and you may be sure that his Son was not a whit behind him. Thus gave they

Gen. 6. 5, 6.

conviction to all about them, that they had love and compassion for the famous Town of *Mansoul*. Well, when the King and his Son were retired into the Privy-Chamber, there they again consulted about what they had designed before, to wit, *That as* Mansoul *should in time be suffered to be lost*; *so as certainly it should be recovered again*; recovered I say, in such a way as that both the King and his Son would get themselves eternal fame and glory thereby. Wherefore after this consult, the son of *Shaddai* (a sweet and comly person, and one that had alwayes great affection for those that were in affliction, but one that had mortal enmity in his heart against *Diabolus*, because he was designed for it, and because he sought his Crown and Dignity.) This Son of *Shaddai*, I say, having stricken hands with his Father, and promised that he would be his servant to recover his *Mansoul* again, stood by his resolution, nor would he repent of the same. The purport of which agreement was this; To wit, *That at a certain time prefixed by both, the Kings Son should take a journey into the Countrey of* Universe, *and there in a way of Justice and equity, by making of amends for the follies of* Mansoul, *he should lay a foundation of her perfect deliverance from* Diabolus, *and from his Tyranny.*

The secret of his purpose.

The Son of God.

Isa. 49. 5.
1 Tim. 1. 15.
Hos. 13. 14.

A brave design on foot for the Town of *Mansoul*.

Moreover *Emanuel* resolved to make, at a time convenient, a war upon the Giant *Diabolus*, even while he was possessed of the Town of *Mansoul*. And that he would fairly by strength of hand drive him out of his *hold*, his *nest*, and take it to himself, to be his habitation.

By the Holy *Ghost*.

This now being resolved upon, order was given to the Lord chief *Secretary*, to draw up a fair Record of what was determined, and to cause that it should be published in all the Corners of the Kingdom of *Universe*. A short Breviat of the Contents thereof, you may if you please take here as follows.

The Holy Scriptures.

Let all men know who are concerned, That the Son of Shaddai *the great King, is ingaged by Covenant to his Father, to bring his* Mansoul *to him again*; *Yea and to put* Mansoul too, *through the power of his matchless love, into*

The Contents.

a far better, and more happy condition than 'twas in before it was taken by Diabolus.

These papers therefore were published in several places, to the no little molestation of the Tyrant *Diabolus*, for now thought he, I shall be molested, and my habitation will be taken from me.

But when this matter, I mean this purpose of the King and his Son, did at first take air at Court: who can tell how the high Lords, chief Captains, and noble Princes that were there, were taken with the business. First, they whispered it one to another, and after that it began to ring out throughout the Kings Palace, all wondring at the glorious design that between the King and his Son was on foot for the miserable Town of *Mansoul*. Yea the Courtiers could scarce do any thing, either for the King or Kingdom, but they would mix with the doing thereof, a noise of the love of the King and his Son, that they had for the Town of *Mansoul*.

Among the Angels.

Nor could these Lords, high Captains, and Princes, be content to keep this News at Court, yea before the Records thereof were perfected, themselves came down and told it in *Universe*. At last it came to the ears, as I said, of *Diabolus*, to his no little discontent. For you must think it would perplex him to hear of such a design against him: well, but after a few casts in his mind, he concluded upon these four things.

Diabolus perplexed at the News.

First that this News, this good tidings (if possible) should be kept from the ears of the Town of *Mansoul*: For said he, if they shall once come to the knowledge that *Shaddai* their former King, and *Emanuel* his Son, are contriving of good for the Town of *Mansoul*: what can be expected by me, but that *Mansoul* will make a revolt from under my hand and government, and return again to him.

He concluded on several things.

Now to accomplish this his design, he renews his flattery with my Lord *Willbewill*, and also gives him strict charge and command, that he should keep watch by day, and by night at all the gates of the Town, especially *Eargate* and *Eyegate*: For I hear of a design, quoth he, a design to make us all Traytors, and that *Mansoul* must be reduced to its first bondage again. I hope they are but

First how to keep the News from *Mansoul*.

flying stories quoth he, however let no such news by any means be let into *Mansoul*, lest the people be dejected thereat: I think my Lord it can be no welcome news to you, I am sure it is none to me. And I think that at this time it should be all our wisdoms and care, to nip the head of all such rumors as shall tend to trouble our people: Wherefore I desire my Lord, that you will in this matter do as I say, let there be strong guards daily kept at every Gate of the Town. Stop also and examine, from whence such come that you perceive do from far come hither to trade; nor let them by any means be admitted into *Mansoul*, unless you shall plainly perceive that they are favourers of our excellent Government. I command moreover, said *Diabolus*, that there be spies continually walking up and down the Town of *Mansoul*, and let them have power to suppress, and destroy, any that they shall perceive to be plotting against us, or that shall prate of what by *Shaddai* and *Emanuel* is intended.

The *Will* ingaged against the Gospel. Good thoughts must be kept out of the Town of *Mansoul*.

All good thoughts and words in the Town are to be suppressed.

This therefore was accordingly done, my Lord *Willbewill* hearkned to his Lord and Master, went willingly after the commandment, and with all the diligence he could, kept any that would, from going out abroad, or that sought to bring this tidings to *Mansoul*, from coming into the Town.

Secondly, This done, in the next place, *Diabolus* that he might make *Mansoul* as sure as he could, frames and imposes a new Oath, and horrible covenant upon the Townsfolk:

A new Oath imposed upon *Mansoul*.

To wit, *That they should never desert him, nor his Government, nor yet betray him, nor seek to alter his Laws: but that they should own, confess, stand by, and acknowledge him for their rightful King in defiance to any that do or hereafter shall, by any pretence, Law, or title what ever lay claim to the Town of Mansoul.*

Isa. 28. 15.

Thinking belike that *Shaddai* had not power to absolve them from this Covenant with death, and agreement with Hell. Nor did the silly *Mansoul* stick or boggle at all at this most monstrous ingagement, but as if it had been a Sprat in the mouth of a Whale, they swallowed it without any chewing. Were they troubled at it? Nay, they rather bragged and boasted of their

so brave fidelity to the Tyrant their pretended King, swearing that they would never be Changlings, nor forsake their Old Lord for a New.

Thus did *Diabolus* tye poor *Mansoul* fast, but jealousie that never thinks it self strong enough, put him in the next place upon another exploit, which was yet more, if possible, to debauch this Town of *Mansoul*: wherefore he caused by the hand of one Mr. *Filth*, an odious, nasty, lascivious piece of beastliness to be drawn up in writing, and to be set upon the Castle Gates: whereby he granted, and gave licence to all his true and trusty sons in *Mansoul*, to do whatsoever their lustful appetites prompted them to do, and that no man was to lett, hinder, or controul them, upon pain of incurring the displeasure of their Prince.

Odious Atheistical Pamphlets and filthy Ballads & Romances full of baldry.

Now this he did for these Reasons:

1. That the Town of *Mansoul* might be yet made weaker and weaker, and so more unable, should tidings come, that their redemption was designed: to believe, hope, or consent to the truth thereof. For reason sayes, The bigger the Sinner, the less grounds of hopes of mercy.

Reasons of his thus doing.

2. The second reason was, If perhaps *Emanuel* the Son of *Shaddai* their King, by seeing the horrible, and prophane doings of the Town of *Mansoul*, might repent, tho' entred into a Covenant of redeeming them, of pursuing that Covenant of their redemption; for he knew that *Shaddai* was holy, and that his Son *Emanuel* was holy, yea, he knew it by woful experience: for, for the iniquity and sin of *Diabolus*, was he cast from the highest Orbs. Wherefore what more rational than for him to conclude that thus, for sin, it might fare with *Mansoul*. But fearing also lest this knot should break, he bethinks himself of another, to wit:

3. Thirdly, To endeavour to possess all hearts in the Town of *Mansoul* that *Shaddai* was raising of an Army, to come to overthrow, and utterly to destroy this Town of *Mansoul*, (and this he did to forestal any tidings that might come to their ears, of their deliverance) for thought he, if I first brute this, the tidings that shall come after, will all be swallowed up of this; for what else will *Mansoul* say, when

they shall hear that they must be delivered, but that the true meaning is, *Shaddai intends to destroy them*: Wherefore, he summons the whole Town into the *Market place*, and there with deceitful Tongue thus he addresses himself unto them.

The place of hearing and of considering.

Gentlemen, and my very good Friends, You are all as you know my legal Subiects, and men of the famous Town of Mansoul; *you know how from the first day that I have been with you until now, I have behaved my self among you, and what liberty, and great priviledges you have injoyed under my Government, I hope to your honour and mine, and also to your content and delight*; *Now my famous* Mansoul, *a noise of trouble there is abroad, of trouble to the Town of* Mansoul, *sorry I am thereof for your sakes. For I received but now by the Post from my Lord* Lucifer, (*and he useth to have good intelligence*) *That your old King* Shaddai, *is raising of an Army to come against you, to destroy you root and branch*: *and this O* Mansoul! *is now the cause, that at this time I have called you together*; *namely to advise what in this juncture is best to be done*; *for my part, I am but one, and can with ease shift for my self, did I list to seek my own ease, and to leave my* Mansoul *in all the danger*: *But my heart is so firmly united to you, and so unwilling am I to leave you*; *that I am willing to stand and fall with you, to the utmost hazzard that shall befal me. What say you? O my* Mansoul! *will you now desert your old friend*; *or do you think of standing by me. Then as one man*, with one mouth, they cried out together, *Let him die the death that will not.*

Then said *Diabolus* again, *'Tis in vain for us to hope for quarter, for this King knows not how to shew it*: *True perhaps, he at his first sitting down before us, will talk of and pretend to mercy, that thereby with the more ease, and less trouble, he may again make himself the master of* Mansoul; *what ever therefore he shall say, believe not one syllable or tittle of it, for all such language is but to overcome us, and to make us while we wallow in our blood, the Trophies of his merciless victory. My mind is therefore, that we resolve to the last man, to resist him, and not to believe him upon any terms*, For in at that door will come our danger. *But shall we be flattered out of our lives? I hope you know more of the rudiments of Politicks than to suffer your selves so pitifully to be served.*

Very deceivable language.

But suppose he should, if he gets us to yield, save some of our lives, or the lives of some of them that are underlings in Mansoul, *what help will that be to you that are the chief of the Town, especially of you whom I have set up, and whose greatness has been procured by you through your faithful sticking to me?* Lying language. *And suppose again, that he should give quarter to every one of you, be sure he will bring you into that bondage under which you were captivated before, or a worse, and then what good will your lives do you? Shall you with him live in pleasure as you do now? No, no, you must be bound by Laws that will pinch you, and be made to do that which at present is hateful to you; I am for you if you are for me, and it is better to dye valiantly, than to live like pitiful Slaves, But I say, the life of a Slave, will be counted a life too good for* Mansoul *now. Blood, blood, nothing but blood is in every blast of* Shaddai's *Trumpet against poor* Mansoul *now; Pray be concerned, I hear he is coming, up, and stand to your Armes, that now while you have any leisure, I may learn you some feats of War. Armour for you I have, and by me it is; Yea, and it is sufficient for* Mansoul *from top to toe; nor can you be hurt by what his force can do, if you shall keep it well girt and fastned about you: Come therefore to my Castle and welcome, and harness your selves for the war. There is Helmet, Breast-plate, Sword and Shield, and what not, that will make you fight like men.* He is afraid of losing of *Mansoul.* He puts them upon Arming of themselves.

1. *My* Helmet, *otherwise called an head-piece*, is hope of doing well at last what lives soever you live: *This is that which they had, who said,* That they should have peace tho' they walked in the wickedness of their heart, to add drunkenness to thirst; *A piece of approved Armour this is, and who ever has it and can hold it, so long no Arrow, Dart, Sword or Shield can hurt him; this therefore keep on, and thou wilt keep off many a blow my* Mansoul. His Helmet. Deut. 29. 19.

2. *My* Breast-Plate *is a* Breast-Plate of Iron; *I had it forged in* mine own Countrey, *and all my Souldiers are armed therewith, in plain language it is an* hard heart, *an heart as hard as Iron, and as much past feeling as a stone, the which if you get, and keep, neither mercy shall win you, nor judgment fright you. This* His Breast-plate. Rev. 9. 9.

therefore is a piece of Armour, most necessary for all to put on that hate Shaddai, *and that would fight against him under my Banner.*

His Sword. Psal. 57. 4. Psal. 64. 3. Jam. 3.

3. *My* Sword *is a* Tongue that is set on fire of Hell, *and that can bend it self to speak evil of* Shaddai, *his Son, his wayes, and people; Use this, it has been tryed a thousand times twice told; whoever hath it, keeps it, and makes that use of it as I would have him, can never be conquered by mine enemy.*

His Shield. Job. 15. 26. Psal. 76. 3. Mar. 6. 5, 6.

4. *My* Shield is unbelief, *or calling into question the truth of the word, or all the sayings that speak of the judgment that* Shaddai *has appointed for wicked men, use this Shield; many attempts he has made upon it, and sometimes, 'tis true, it has been bruised; but they that have writ of the wars of* Emanuel *against my servants, have testified that he could do no mighty work there because of their unbelief: Now to handle this weapon of mine aright, it is, not to believe things, because they are true, of what sort or by whom soever asserted; If he speaks of Judgment, care not for it; if he speaks of mercy care not for it; if he promises, if he swears that he would do to* Mansoul, *if it turns, no hurt but good; regard not what is said, question the truth of all; for it is to wield the Shield of unbelief aright, and as my servants ought and do: and he that doth otherwise loves me not, nor do I count him, but an Enemy to me.*

5. *Another part or piece, said* Diabolus, *of mine excellent Armour is,* a dumb and prayerless Spirit, *a spirit that scorns to cry for mercy; wherefore be you my* Mansoul, *sure that you make use of this:* What! *cry for quarter, never do that, if you would be mine; I know you are stout men, and am sure that I have clad you with that which is Armour of proof; wherefore to cry to* Shaddai *for mercy, let that be far from you: Besides all this, I have a Maul, Fire-brands, Arrows and Death, all good hand-weapons, and such as will do execution.*

He backs all with a speech to them.

After he had thus furnished his men with Armour and Armes, he addressed himself to them in such like words as these, *Remember quoth he, that I am your rightful King, and that you have taken an Oath, and entred into Covenant to be true to me and my cause; I say remember this, and shew your selves stout, and valiant men of* Mansoul. *Remember also the kindness that I have alwayes shewed to you, and that without your petition; I have granted to you external things,*

wherefore the Priviledges, Grants, Immunities, Profits, and honours wherewith I have indowed you, do call for at your hands, returns of loyalty, my Lyon-like men of Mansoul; *And when so fit a time to show it, as when another shall seek to take my dominion over you, into their own hands; One word more and I have done: Can we but stand, and overcome this one shock or brunt, I doubt not but in little time, all the world will be ours; And when that day comes, my true hearts, I will make you Kings, Princes and Captains, and what brave dayes shall we have then?*

Diabolus having thus armed, and forearmed his Servants and Vassals in *Mansoul*, against their good and Lawful King *Shaddai*; in the next place he doubleth his Guards, at the Gates of the Town, and he takes himself to the Castle, which was his strong Hold: His Vassals also to shew their wills, and supposed (but ignoble) gallantry, exercise themselves in their Arms every day, and teach one another feats of War; they also defied their Enemies, and sang up the praises of their Tyrant; they threatned also what men they would be, if ever things should rise so high, as a War between *Shaddai* and their King.

They of *Mansoul* shew their loyalty to the Gyant.

Now all this time, the good King, the King *Shaddai* was preparing to send an Army to recover the Town of *Mansoul* again from under the Tyranny of their pretended King *Diabolus*: But he thought good at the first, not to send them by the hand and conduct of brave *Emanuel* his Son, but under the hand of some of his Servants, to see first by them the temper of *Mansoul*; and whether by them they would be won to the obedience of their King. The Army consisted of above forty thousand, all true men: For they came from the Kings own Court, and were those of his own chusing.

Shaddai prepareth an Army for the recovery of *Mansoul*.

The words of God.

They came up to *Mansoul* under the conduct of four stout Generals, each man being a Captain of ten thousand men, and these are their names, and their signs. The name of the first was *Boanerges*. The name of the second was Captain *Conviction*. The name of the third was Captain *Judgment*; And the name of the fourth was Captain *Execution*: These were the Captains that *Shaddai* sent to regain *Mansoul*.

The Captains names.

These four Captains (as was said) the King thought fit in the first place to send to *Mansoul*, to make an attempt upon it; for indeed generally in all his Wars he did use to send these four Captains in the Van, for they were very stout and rough-hewen men, men that were fit to break the ice, and to make their way by dint of Sword, and their men were like themselves.

Psal. 60. 4.

To each of these Captains the King gave a Banner that it might be displayed, because of the goodness of his cause, and because of the right that he had to *Mansoul*.

First to Captain *Boanerges*, for he was the chief, to him, I say, was given ten thousand men; His Ensign was Mr. *Thunder*, he bare the black Colours, and his Scutcheon was the three burning Thunder-Bolts.

Mark. 3. 17.

The second Captain was Captain *Conviction*, to him also was given ten thousand men; his Ensign's name was Mr. *Sorrow*, he did bear the pale Colours, and his Scutcheon was the Book of the Law wide open, from whence issued a flame of fire.

Deut. 33. 2.

The third Captain was Captain *Judgment*, to him was given ten thousand men; his Ensigns name was Mr. *Terror*, he bare the red Colours, and his Scutcheon was a burning fiery furnace.

Matt. 13. 40. 41.

The fourth Captain was Captain *Execution*; to him was given ten thousand men: his Ensign was one Mr. *Justice*, he also bare the red Colours, and his Scutcheon was a fruitless tree with an Ax laying at the root thereof.

Matt. 3. 10.

These four Captains, as I said, had every one of them under his command ten thousand men, all of good fidelity to the King, and stout at their Military actions.

Well, the Captains and their forces, their men and Under-Officers, being had upon a day by *Shaddai* into the Field, and there called all over by their names, were then and there put into such harness, as became their degree and that service that now they were going about for their King.

Now when the King had mustered his Forces, (*for it is he that mustereth the Host to the Battel*) he gave unto the Captains their several Commissions: with charge and commandment in the audience of all the Souldiers that they should take heed faithfully and couragiously to do and execute the same. Their

Commissions were for the substance of them the same in form, though as to name, title, place and degree of the Captains there might be some, but very small variation: And here let me give you an account of the matter and summ contained in their Commission.

A Commission from the great Shaddai *King of* Mansoul, *to his trusty and noble Captain, the Captain* Boanerges, *for his making War upon the Town of* Mansoul.

'O! Thou *Boanerges*, one of my stout and thundring 'Captains, over one ten thousand of my valiant and faith- 'ful Servants: Go thou in my name with this 'thy Force to the miserable Town of *Mansoul*, 'and when thou comest thither, offer them first 'conditions of peace; and command them, that 'casting off the yoke and tyranny of the wicked '*Diabolus*, they return to me their rightful Prince and Lord; 'command them also that they cleanse themselves from all that 'is his in the Town of *Mansoul*, (and look to thy self that thou 'hast good satisfaction touching the truth of their obedience.) 'Thus when thou hast commanded them (if they in truth sub- 'mit thereto) then do thou to the uttermost of thy power, what 'in thee lies, to set up for me a Garrison in the famous Town 'of *Mansoul*; Nor do thou hurt the least Native that moveth 'or breatheth therein, if they will submit themselves to me, 'but treat thou such as if they were thy Friend or Brother; 'for all such I love, and they shall be dear unto 'me: And tell them that I will take a time to 'come unto them, and to let them know that 'I am merciful.

Their Commission.

Mar. 10. 11. Luk. 10. 5.

1 Thes. 2. 7, 8, 9, 10, 11.

'But if they shall notwithstanding thy Summons and the 'producing of thy Authority, resist, stand out against thee, and 'rebel: then do I command thee to make use of all thy cunning, 'power, might, and force to bring them under by strength of 'hand. Farewel.

Thus you see the summ of their Commissions, for as I said before, for the substance of them, they were the same that the rest of the noble Captains had.

They prepare for a March.

Wherefore they having received each Commander his authority, at the hand of their King. The day being appointed, and the place of their Rendezvouz prefixed; each Commander appeared in such gallantry, as became his cause and calling. So after a new entertainment from *Shaddai*: With flying Colours, they set forward to march towards the Famous Town of *Mansoul*. Captain *Boanerges* led the Van: Captain *Conviction* and Captain *Judgment* made up the main Body: And Captain *Execution* brought up the *Rere*. They then having a great way to go, (for the Town of *Mansoul* was far off from the Court of *Shaddai*) they marched through the Regions and Countries of many people, not hurting, or abusing any, but blessing where ever they came. They also lived upon the Kings cost in all the way they went.

Eph. 2. 13, 17.

Having travelled thus for many dayes, at last they came within sight of *Mansoul*: the which when they saw, the Captains could for their hearts do no less than for a while bewail the condition of the Town; for they quickly saw how that it was prostrate to the will of *Diabolus*, and to his wayes and designs.

Well, to be short, the Captains came up before the Town, march up to *Eargate*, sit down there (for that was the place of hearing). So when they had pitched their Tents, and intrenched themselves, they addressed themselves to make their Assault.

The world are convinced by the well ordered life of the godly.

Now the Townsfolk at first, beholding so gallant a Company, so bravely accoutred, and so excellently disciplined, having on their glittering Armour, and displaying of their flying Colours: could not but come out of their Houses and gaze. But the cunning Fox *Diabolus*, fearing that the people, after this sight should on a suddain Summons, open the Gates to the Captains, came down with all haste from the Castle, and made them retire into the body of the Town, who when he had them there, made this lying and deceivable speech unto them.

Diabolus alienates their minds from them.

'Gentlemen, quoth he, although you are my trusty and 'well beloved Friends, yet I cannot but (a little) 'chide you for your late uncircumspect action: 'in going out to gaze on that great and mighty 'force, that but yesterday sat down before (and

'have now intrenched themselves in order to the maintaining of 'a Siege against the famous) Town of *Mansoul*. Do you 'know who they are? whence they come? and what is their 'purpose in sitting down before the Town of *Mansoul*? They 'are they of whom I have told you long ago, 'that they would come to destroy this Town, and 'against whom I have been at the cost to arm 'you with cap-a-pe for your body, besides great fortifications for 'your mind; Wherefore then did you not rather, even at the 'first appearance of them, cry out, fire the *Beacons*, and give the 'whole Town an Alarm concerning them, that we might all 'have been in a posture of defence, and a been ready to have 'received them with the highest acts of defiance, 'then had you shewed your selves men to my 'liking, whereas by what you have done, you 'have made me half afraid; I say half afraid, 'that when they and we shall come to push a '*Pike*, I shall find you want courage to stand 'it out any longer. Wherefore have I commanded a watch, 'and that you should double your Guards at the Gates? 'Wherefore have I indeavoured to make you as hard as Iron, 'and your hearts as a piece of the nether Milstone? was it 'think you, that you might shew your selves Women, and 'that you might go out like a company of Innocents to gaze 'on your mortal foes! Fy, fy, put your selves 'into a posture of defence, beat up the Drum, 'gather together in warlike manner, that our Foes 'may know that, before they shall conquer this 'Corporation, there are valiant men in the Town 'of *Mansoul*.

That's false Satan.

Satan greatly afraid of Gods Ministers, that they will set *Mansoul* against him.

He stirs them up to bid defiance to the Ministers of the Word.

'I will leave off now to chide, and will not further rebuke 'you: but I charge you, that hence forwards, you let me see 'no more such actions. Let not hence forward a man of you, 'without order first obtained from me, so much as shew his 'head over the Wall of the Town of *Mansoul*: You have 'now heard me, do as I have commanded, and you shall 'cause me that I dwell securely with you, and that I take 'care as for my self, so for your safety and honour also. 'Farewel.

Now were the Townsmen strangely altered: they were as

men stricken with a panick fear: they ran to and fro through the Streets of the Town of *Mansoul* crying out, help, help, The men that turn the World upside down are come hither also; nor could any of them be quiet after, but still as men bereft of wit, they cryed out, The destroyers of our peace and people are come: this went down with *Diabolus*. 'Ay! quoth he to himself, 'this I like well, now it is as I would 'have it, now you shew your obedience to your Prince; hold 'you but here, and then let them take the Town if they can.

When Sinners hearken to Satan they are set in a rage against godliness.

Well, before the Kings Forces had sat before *Mansoul* three dayes, Captain *Boanerges* commanded his Trumpeter to go down to *Eargate*, and there in the name of the great *Shaddai* to summons *Mansoul* to give audience to the message that he in his Masters name was to them commanded to deliver. So the Trumpeter, whose name was, *Take heed what you hear*, went up as he was commanded to *Eargate*, and there sounded his Trumpet for a hearing: but there was none that appeared, that gave answer or regard; For so had *Diabolus* commanded. So the Trumpeter returned to his Captain, and told him what he had done, and also how he had sped. Whereat the Captain was grieved, but bid the Trumpeter go to his Tent.

The Kings Trumpet sounded at *Eargate*.

They will not hear.

Again Captain *Boanerges* sendeth his Trumpeter to *Eargate*, to sound as before for an hearing; But they again kept close, came not out, nor would they give him an answer, so observant were they of the command of *Diabolus* their King.

A second Summons repulsed.

Then the Captains, and other Field-Officers, called a Council of War to consider what further was to be done for the gaining of the Town of *Mansoul*, and after some close and through debate upon the contents of their Commissions; they concluded yet to give to the Town by the hand of the forenamed Trumpeter, another Summons to hear; but if that shall be refused said they, and that the Town shall stand it out still: Then they determined, and bid the Trumpeter tell them so, that they would indeavour, by what means they could, to *compel* them by force to the obedience of their King.

A Council of War.

Luk. 14. 23.

So Captain *Boanerges* commanded his Trumpeter to go up to *Eargate* again, and in the name of the great King *Shaddai* to give it a very loud Summons to come down without delay to *Eargate*, there to give audience to the Kings most noble Captains. So the Trumpeter went, and did as he was commanded: he went up to *Eargate*, and sounded his Trumpet, and gave a third Summons to *Mansoul*: He said moreover, That if this they should still refuse to do, the Captains of his Prince would with might come down upon them, and indeavour to reduce them to their obedience by force.

A third Summons.

Isa. 58. 1.

Then stood up my Lord *Wilbewill*, who was the Governour of the Town: (this *Willbewill* was that Apostate of whom mention was made before) and the keeper of the Gates of *Mansoul*. He therefore with big and ruffling words demanded of the Trumpeter who he was? whence he came? and what was the cause of his making so hideous a noise at the gate, and speaking such insufferable words against the Town of *Mansoul*.

The Lord *Willbewill* his Speech to the Trumpeter.

The Trumpeter answered, 'I am servant to the most noble 'Captain, Captain *Boanerges*, General of the 'Forces of the great King *Shaddai*, against whom 'both thy self with the whole Town of *Mansoul* 'have rebelled, and lift up the heel; and my Master the Captain 'hath a special message to this Town, and to thee as a member 'thereof: The which if you of *Mansoul* shall peaceably hear, 'so: and if not, you must take what follows.

The Trumpeter.

Then said the Lord *Willbewill*, 'I will carry 'thy words to my Lord, and will know what 'he will say.

Willbewill.

But the Trumpeter soon replyed, saying, 'Our message is, 'not to the Gyant *Diabolus*, but to the miserable 'Town of *Mansoul*: nor shall we at all regard 'what answer by him is made; nor yet by any 'for him. We are sent to this Town to recover it from under 'his cruel Tyranny, and to perswade it to submit, as in former 'times it did, to the most excellent King *Shaddai*.

The Trumpeter.

Then said the Lord *Willbewill*, 'I will do your 'errand to the Town.

Willbewil.

The Trumpeter. The Trumpeter then replyed, 'Sir, do not deceive us, lest 'in so doing, you deceive your selves much more. He added moreover, 'For we are resolved, if in 'peaceable manner you do not submit your selves: 'then to make a War upon you, and to bring you under by 'force. And of the truth of what I now say, this shall be a 'sign unto you, you shall see the black Flag with its hot burning-'thunderbolts set upon the mount to morrow, as a token of 'defiance against your Prince, and of our resolutions to reduce 'you to your Lord, and rightful King.

The Trumpeter returns to the Camp. So the said Lord *Willbewill* returned from off the Wall, and the Trumpeter came into the Camp. When the Trumpeter was come into the Camp, the Captains and Officers of the mighty King *Shaddai*, came together to know, if he had obtained a hearing, and what was the effect of his errand: So the Trumpeter told, saying, 'When I had sounded my Trumpet, and had called aloud to 'the Town for a hearing: My Lord *Willbewill* the Governour 'of the Town, and he that hath charge of the Gates came up, 'when he heard me sound, and looking over the wall, he asked 'me what I was? whence I came? and what was the cause of 'my making this noyse? so I told him my errand, and by 'whose Authority I brought it. Then, said he, I will tell it 'to the Governour and to *Mansoul*: and then I returned to my 'Lords.

Carnal Souls make a wrong interpretation of the design of a Gospel Ministry. Then said the brave *Boanerges*, 'Let us yet for a while, lie 'still in our Trenches, and see what these Rebels 'will do. Now when the time drew nigh that audience by *Mansoul* must be given to the brave *Boanerges* and his companions: It was commanded that all the men of war throughout the whole Camp of *Shaddai*, should as one man stand to their Arms, and make themselves ready, if the Town of *Mansoul* shall hear, to receive it forthwith to mercy; but if not, to force a subjection. So the day being come, the Trumpeters sounded, and that throughout the whole Camp, that the men of War might be in a readiness for that which then should be the work of the day. But when they that were in the Town of *Mansoul*, heard the sound of the Trumpets throughout the Camp of *Shaddai*, and thinking no other, but that it must be in order to

storming the Corporation: they at first were put to great consternation of Spirit, but after they a little were setled again, they also made what preparation they could for a War, if they did storm; else to secure themselves.

Well, when the utmost time was come, *Boanerges* was resolved to hear their answer; wherefore he sent out his Trumpeter again to summons *Mansoul* to a hearing of the message that they had brought from *Shaddai*. Zach. 7. 11. So he went and sounded, and the Townsmen came up, but made *Eargate* as sure as they could. Now when they were come up to the top of the Wall, Captain *Boanerges* desired to see the *Lord Mayor*, but my Lord *Incredulity* was then *Lord Mayor*, for he came in the room of my Lord *Lustings*. So *Incredulity*, he came up and shewed himself over the Wall; but when the Captain *Boanerges* had set his eyes upon him, he cryed out aloud, *This is not he, where is my Lord* Understanding, *the ancient* Lord Mayor *of the Town of* Mansoul, *for to him I would deliver my message*?

Boanerges refuses to make *Incredulity* a Judge of what he had to deliver to the famous Town of *Mansoul*.

Then said the Gyant, (for *Diabolus* was also come down) to the Captain; Mr. Captain, *You have by your boldness given to* Mansoul *at least four Summons to subject herself to your King: by whose Authority I know not; nor will I dispute that now. I ask therefore what is the reason of all this ado, or what would you be at if you knew your selves*?

Then Captain *Boanerges, whose was the black Colours, and whose Scutcheon was the three burning-thunder-bolts*, (taking no notice of the Gyant or of his speech), thus addressed himself to the Town of *Mansoul*; 'Be it known unto you, O unhappy and rebellious '*Mansoul!* That the most Gracious King, the 'great King *Shaddai* my Master, hath sent me unto you with 'Commission (and so he shewed to the Town his broad Seal) 'to reduce you to his obedience. And he hath commanded me, 'in case you yield, upon my Summons, to carry it to you as if 'you were my Friends, or Brother; but he also hath bid, that 'if after Summons to submit, you still stand out and rebel, we 'should indeavour to take you by force.

Boanerges obtains a hearing.

His Speech.

Then stood forth Captain *Conviction* and said, (*his was the pale Colours, and for a Scutcheon he had the Book of the Law wide open* &c.) 'Hear O *Mansoul*! Thou, 'O *Mansoul*, wast once famous for innocency, 'but now thou art degenerated into lies and 'deceit: Thou hast heard what my Brother, the 'Captain *Boanerges* hath said, and it is your wis- 'dom, and will be your happiness to stoop to, and 'accept of conditions of peace and mercy when 'offered; specially when offered by one, against 'whom thou hast rebelled, and one who is of 'power to tear thee in pieces, for so is *Shaddai* our King, nor 'when he is angry, can any thing stand before him. If you say 'you have not sinned, or acted rebellion against our King, the 'whole of your doings since the day that you cast off his service '(and there was the beginning of your sin) will sufficiently 'testify against you: what else means your harkning to the 'Tyrant, and your receiving him for your King? what means 'else your rejecting of the Laws of *Shaddai*, and your obeying 'of *Diabolus*? yea, what means this your taking up of Arms 'against, and the shutting of your gates upon us, the faithful 'servants of your King? Be ruled then, and accept of my 'Brothers invitation, and overstand not the time 'of mercy, but agree with thine adversary quickly. 'Ah *Mansoul*, suffer not thy self to be kept from 'mercy, and to be run into a thousand miseries, by the flattering 'wiles of *Diabolus*: Perhaps that piece of deceit may attempt 'to make you believe that we seek our own profit in this 'our service; but know 'tis obedience to our King, and love 'to your happiness, that is the cause of this undertaking of 'ours.

The Speech of Captain *Conviction*.
Rom. 3. 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 23.
Chap. 16. 17, 18.
Psal. 50. 21, 22.
Luk. 12. 58, 59.

'Again, I say to thee O *Mansoul*, consider if it be not 'amazing grace that *Shaddai* should so humble 'himself as he doth, now he by us reasons with 'you, in a way of intreaty and sweet perswasions, 'that you would subject your selves to him. Has he that need 'of you, that we are sure you have of him? No, no, but he is 'merciful, and will not that *Mansoul* should dye, but turn to 'him and live.

2 Cor. 5. 18, 19, 20, 21.

Then stood forth Captain *Judgment*, *whose was the red Colours, and for a Scutcheon he had the burning fiery Furnace*, and he said: 'O ye the Inhabitants 'of the Town of *Mansoul!* that have lived so 'long in rebellion and acts of Treason against the 'King *Shaddai*: Know that we come not to day to this place, 'in this manner, with our message of our own minds, or to 'revenge our own quarrel; it is the King my Master that hath 'sent us to reduce you to your obedience to him, the which if 'you refuse, in a peaceable way to yield, we have Commission 'to compel you thereto. And never think of your selves, nor yet 'suffer the Tyrant *Diabolus* to perswade you to think, that our 'King by his power is not able to bring you down, and to lay 'you under his feet, for he is the Former of all things, and if 'he touches the Mountains they smoak. Nor will the Gate of 'the Kings clemency stand alwayes open, for the day that shall 'burn like an Oven is before him, yea it hasteth greatly, it 'slumbreth not.

Captain *Judgment* his speech to *Mansoul*.

'O *Mansoul*! is it little in thine eyes that our King doth 'offer thee mercy, and that after so many provo- 'cations? yea he still holdeth out his golden 'Scepter to thee, and will not yet suffer his Gate 'to be shut against thee, wilt thou provoke him to do it? If 'so, consider of what I say; *To thee it is opened no more for ever.* '*If thou sayest thou shalt not see him, yet judgment is* '*before him; therefore trust thou in him: Yea,* '*because there is wrath, beware, lest he take thee* '*away with his stroak; then a great ransome cannot* '*deliver thee. Will he esteem thy riches? no, not gold, nor all the* '*forces of strength. He hath prepared his Throne for Judgment;* '*for he will come with fire, and with his Chariots like a whirl-* '*wind, to render his anger with fury, and his rebukes with flames* '*of fire.* Therefore O *Mansoul* take heed, lest after thou hast 'fulfilled the judgment of the wicked, Justice and Judgment 'should take hold of thee. Now while the Captain *Judgment* was making of this Oration to the Town of *Mansoul*, it was observed by some that *Diabolus* trembled: But he proceeded in his parable and said, 'O thou woful Town of *Mansoul*! wilt 'thou not yet set open thy Gate to receive us, the Deputies of 'thy King, and those that would rejoyce to see thee live?

Mal. 4. 1.
2 Pet. 2. 3.

Job 36. 14.
Ch. 36. 18.
Psal. 9. 7.
Is. 66. 15.

'*Can thine heart endure, or can thy hands be strong in the day*
'*that he shall deal in Judgment with thee?* I say
Ezek. 22. 14. 'canst thou indure to be forced to drink as one
'would drink sweet Wine, the Sea of wrath that our King has
'prepared for *Diabolus* and his Angels? Consider, betimes
'consider.

Then stood forth the fourth Captain, the noble Captain
Execution, and said: 'O Town of *Mansoul*! once
The Speech of Captain *Execution*. 'famous, but now like the fruitless bough; *once*
'the delight of the high ones, but now a den for
'*Diabolus*: Hearken also to me, and to the words that I shall
'speak to thee in the name of the great *Shaddai*.
Mat. 3. 7, 8, 9, 10. '*Behold the Ax is laid to the root of the Trees,*
'*every Tree therefore that bringeth not forth good*
'*fruit, is hewen down and cast into the fire.*

'Thou, O Town of *Mansoul*! hast hitherto been this
'fruitless Tree, thou barest nought but Thorns and Bryers.
'Thy evil fruit fore-bespeaks thee not to be a
Deut. 32. 32. 'good Tree: Thy Grapes are Grapes of Gall,
'thy clusters are bitter. Thou hast rebelled against thy King,
'and lo we, the Power and Force of *Shaddai*, are the Ax that is
'laid to thy roots; What saist thou, wilt thou turn? I say
'again, tell me before the first blow is given, wilt thou turn?
'Our Ax must first be laid *to* thy root, before it be laid *at* thy
'root; it must first be laid *to* thy root *in a way of threatning*,
'before it is laid *at* thy root *by way of Execution*; and between
'these two is required thy repentance, and this is all the time
'that thou hast. What wilt thou do? wilt thou turn? or shall
'I smite? If I fetch my blow *Mansoul*, down you go: For I
'have Commission to lay my Ax *at*, as well as *to* thy roots, nor
'will any thing, but yielding to our King, prevent doing of
'*Execution*. What art thou fit for O *Mansoul*, if mercy pre-
'venteth not, but to be hewn down, and cast into the fire and
'burned?

'O *Mansoul*! patience and forbearance do not act for ever:
'a year or two, or three they may; but if thou provoke by a
'three years rebellion, and thou hast already done more than
'this, Then what follows, but cut it down, nay
Luk. 13. 'after *that thou shalt cut it down*. And dost thou
'think that these are but threatnings, or that our King has not

'power to execute his words? O *Mansoul*! thou wilt find that 'in the words of our King, when they are by sinners made 'little or light of, there is not only threatning, but burning 'Coals of fire.

'Thou hast been a cumber-ground long already, and wilt 'thou continue so still? thy sin has brought this Army to thy 'Walls, and shall it bring it in Judgment to do *Execution* into 'thy Town? Thou hast heard what the Captains have 'said, but as yet thou shuttest thy Gates, speak out *Mansoul*, 'wilt thou do so still? or wilt thou accept of conditions of 'peace?

These brave speeches of these four noble Captains, the Town of *Mansoul* refused to hear, yet a sound thereof did beat against *Eargate*, though the force thereof could not break it open. In fine the Town desired a time to prepare their answer to these demands. The Captains then told them, 'That 'if they would throw out to them one *Ill-pause*, that was in the 'Town, that they might reward him according 'to his works; then they would give them time 'to consider: but if they would not cast him to 'them over the Wall of *Mansoul*, then they would 'give them none: for said they, 'we know that 'so long as *Ill-pause* draws breath in *Mansoul*, all good con-'sideration will be confounded, and nothing but mischief will 'come thereon.

Mansoul desires time to make answer.

Upon what conditions the Captains would give them time.

Then *Diabolus*, who was there present, being loth to lose his *Ill-pause*, because he was his Orator (and yet be sure he had, could the Captains have laid their fingers on him) was resolved at this instant to give them answer by himself, but then changing his mind, he commanded the then Lord Mayor, the Lord *Incredulity* to do it: saying, 'My Lord do 'you give these Runagates an answer, and speak out that '*Mansoul* may hear and understand you.

Diabolus interrupts them and sets *Incredulity* to answer them.

So *Incredulity* at *Diabolus*'s command began and said: 'Gentlemen, you have here, as we do behold, 'to the disturbance of our Prince, and the mo-'lestation of the Town of *Mansoul*, camped against it: but 'from whence you come, we will not know; and what you

His Speech.

'are, we will not believe. Indeed you tell us in your terrible 'Speech, that you have this Authority from *Shaddai*, but by 'what right he commands you to do it, of that we shall yet be 'ignorant.

'You have also by the Authority aforesaid, Summoned this 'Town to desert her Lord, and for protection, to yield up her-'self to the great *Shaddai* your King: flatteringly telling her, 'that if she will do it, he will pass by and not charge her with 'her past offences.

'Further, You have also to the terror of the Town of '*Mansoul*, threatned with great and sore destructions to punish 'this Corporation if she consents not to do as your wills would 'have her.

'Now Captains, from whence soever you come, and though 'your designs be never so right; yet know ye, 'that neither my Lord *Diabolus*, nor I his servant '*Incredulity*, nor yet our brave *Mansoul*, doth 'regard either your persons, message, or the King that you 'say hath sent you: His power, his greatness, his vengeance 'we fear not; nor will we yield at all to your Summons.

The true picture of unbelief.

'As for the War that you threaten to make upon us, we 'must therein defend our selves as well as we can: and know 'ye, that we are not without wherewithal to bid defiance to 'you. And in short, for I will not be tedious: I tell you that 'we take you to be some Vagabond Runagate Crew, that having 'shaken off all obedience to your King, have gotten together in 'tumultuous manner, and are ranging from place to place to 'see, if, through the flatteries you are skilled to make, on the 'one side, and threats wherewith you think to fright, on 'the other; to make some silly Town, City, or Country, to 'desert their place and leave it to you: But *Mansoul* is none of 'them.

'To conclude, we dread you not, we fear you not, nor will 'we obey your summons: Our gates we keep shut upon you, 'our place we will keep you out of: Nor will we long thus 'suffer you to sit down before us. Our people must live in 'quiet: your appearance doth disturb them: 'wherefore arise with Bag and Baggage, and 'be gone, or we will let fly from the *Walls 'against you.

Luk. 11. 21.

*Flesh.

This Oration made by Old *Incredulity*, was seconded by desperate *Willbewill*, in words to this effect. 'Gentlemen, we have heard your demands, and 'the noise of your threats, and have heard the 'sound of your summons, but we fear not your force, we regard 'not your threats, but will still abide as you found us. And we 'command you, that in three days time you cease to appear in these 'parts, or you shall know, what it is, once to dare offer to rouze 'the Lion *Diabolus*, when asleep in his Town of *Mansoul*.

The speech of the Lord *Willbewill*.

The Recorder whose name was *Forget-good*, he also added as followeth. 'Gentlemen, My Lords, as you 'see, have with milde and gentle words, answered 'your rough and angry speeches; they have more-'over, in my hearing, given you leave quietly to depart as you 'came. Wherefore take their kindness and be gone, we might 'have come out with force upon you, and have caused you to 'feel the dint of our Swords: but as we love ease and quiet our 'selves; so we love not to hurt or molest others.

The speech of *Forget-good* the Recorder.

Then did the Town of *Mansoul* shout for joy, as if by *Diabolus* and his Crew, some great advantage had been gotten of the Captains. They also rang the Bells, and made merry, and danced upon the Walls.

The Town resolved to withstand the Captains.

Diabolus also returned to the Castle, and the *Lord Mayor* and *Recorder* to their place: But the Lord *Willbewill* took special care that the Gates should be secured with double guards, double bolts, and double locks and bars. And that *Eargate* (especially) might the better be looked to, for that was the Gate in at which the Kings forces sought most to enter; The Lord *Willbewill* made one old Mr. *Prejudice* (an angry and ill-conditioned fellow) Captain of the Ward at that Gate, and put under his power sixty men, called *Deaf-men*: men advantagious for that service, for as much as they mattered no words of the Captains, nor of their Souldiers.

The band of *Deaf-men* set to keep *Eargate*.

Now when the Captains saw the answer of the great ones, and that they could not get an hearing from the old Natives of the Town, and that *Mansoul* was resolved to give the Kings Army battel: they prepared themselves to receive them, and to try

The Captains resolved to give them Battel.

it out by the power of the arm. And first they made their force more formidable against *Eargate*. For they knew that unless they could penetrate that, no good could be done upon the Town. This done, they put the rest of their men in their places. After which they gave out the word, which was, *ye must be born again*. Then they sounded the Trumpet, then they in the Town made them answer, with shout against shout, charge against charge, and so the Battel began. Now they in the Town had planted upon the Tower over *Eargate*, two great *Guns*, the one called *High-mind*, and the other *Heady*. Unto these two Guns they trusted much, they were cast in the Castle by *Diabolus*'s founder, whose name was Mr. *Puff-up*, and mischievous pieces they were. But so vigilant and watchful, when the Captains saw them, were they, that though sometimes their shot would go by their ears with a *Whizz*, yet they did them no harm. By these two Guns the Towns-folk made no question but greatly to annoy the Camp of *Shaddai*, and well enough to secure the Gate, but they had not much cause to boast of what execution they did, as by what follows will be gathered.

The Battel begun.

Two guns planted upon *Eargate*.

The famous *Mansoul* had also some other small pieces in it, of the which they made use against the Camp of *Shaddai*.

They from the Camp also, did as stoutly, and with as much of that as may (in truth) be called Valour, let fly as fast at the Town, and at *Eargate*: For they saw that unless they could break open *Eargate*, 'twould be but in vain to batter the Wall. Now the Kings Captains had brought with them several slings and two or three *Battering-Rams*; with their slings therefore they battered the houses and people of the Town, and with their Rams they sought to break *Eargate* open.

The sentence and power of the word.

The Camp and the Town had several skirmishes, and brisk encounters, while the Captains with their Engins made many brave attempts to break open or beat down the Tower that was over *Eargate*, and at the said Gate to make their entrance: But *Mansoul* stood it out so lustily, through the rage of *Diabolus*, the valour of the Lord *Willbewill*, and the conduct of old *Incredulity* the Mayor, and Mr. *Forget-good*,

The Town stoutly stands out and the Captains return to their Winter Quarters.

the Recorder, That the charge and expence of that Summers Wars, (on the Kings side) seemed to be almost quite lost, and the advantage to return to *Mansoul*: But when the Captains saw how it was, they made a fair retreat, and intrenched themselves in their Winter Quarters. Now in this War, you must needs think there was much loss on both sides, of which be pleased to accept of this brief account following.

An account of this War with reference to the loss on both sides.

The Kings Captains when they marched from the Court to come up against *Mansoul* to War; as they came crossing over the Country, they happened to light upon three young fellows that had a mind to go for Souldiers; proper men they were, and men of courage, (and skill) to appearance. Their names were Mr. *Tradition*, Mr. *Human-wisdom*, and Mr. *Mans Invention*. So they came up to the Captains, and proffered their service to *Shaddai*. The Captains then told them of their design, and bid them not to be rash in their offers: But the young men told them, they had considered the thing before, and that hearing they were upon their march for such a design, came hither on purpose to meet them, that they might be listed under their Excellencies. Then Captain *Boanerges*, for that they were men of *Courage*, listed them into his company, and so away they went to the War.

Three new Souldiers.

Now when the War was begun, in one of the briskest skirmishes, so it was, that a Company of the Lord *Willbewills* men sallyed out at the Sallyport, or Postern of the Town, and fell in upon the Rear of Captain *Boanerges* men, where these three fellows happened to be, so they took them Prisoners, and away they carried them into the Town; where they had not lain long in durance, but it began to be noised about the Streets of the Town, what three notable Prisoners the Lord *Willbewills* men had taken, and brought in Prisoners out of the Camp of *Shaddai*. At length tidings thereof was carried to *Diabolus* to the Castle, to wit, what My Lord *Willbewills* men had done, and whom they had taken prisoners.

They are taken prisoners.

Then *Diabolus* called for *Willbewill*, to know the certainty of this matter. So he asked him and he told him; then did the *Gyant* send for the prisoners, who when they were come,

demanded of them who they were, whence they came, and what they did in the Camp of *Shaddai*; and they told him. Then he sent them to ward again. Not many days after he sent for them to him again, and then asked them if they would be willing to serve him against their former Captains: They then told him, that they did not so much live by *Religion*, as by the fates of *Fortune*. And that since his Lordship was willing to entertain them, they should be willing to serve him. Now while things were thus in hand, there was one Captain *Anything*, a great doer in the Town of *Mansoul*, and to this Captain *Anything* did *Diabolus* send these men, with a note under his hand to receive them into his Company; the Contents of which Letter were thus.

They are brought before *Diabolus*, and are content to fight under his banner.

Anything.

He therefore sends them to Captain *Anything* with a Letter.

Anything, *my Darling, the three men that are the bearers of this Letter, have a desire to serve me in the War; nor know I better to whose conduct to commit them, than to thine: Receive them therefore in my name, and as need shall require make use of them against* Shaddai *and his men. Farewell.*

So they came and he received them, and he made of two of them Serjeants, but he made Mr. *Mansinvention*, his *Ancient*-Bearer. But thus much for this, and now to return to the Camp.

Anything receives them into his service.

They of the Camp did also some execution upon the Town, for they did beat down the roof of the old Lord Mayors house, and so laid him more open than he was before. They had almost (with a sling) slain My Lord *Willbewill* outright: But he made a shift to recover again. But they made a notable slaughter among the *Aldermen*, for with one only shot they cut off six of them: To wit, Mr. *Swearing*, Mr. *Whoring*, Mr. *Fury*, Mr. *Stand-to-lies*, Mr. *Drunkenness*, and Mr. *Cheating*.

The roof of old *Incredulities* house beat down.

Six Aldermen slain.

They also dismounted the two Guns that stood upon the Tower over *Eargate*, and laid them flat in the dirt. I told you before that the Kings noble Captains had drawn off to their Winter-Quarters, and had there intrenched themselves and their carriages, so as with the best advantage to their King, and the greatest annoy-

The two great Guns dismounted.

ance to the enemy, they might give seasonable and warm alarms to the Town of *Mansoul*. And this design of them did so hit, that I may say they did almost what they would to the molestation of the Corporation.

Continual alarms given to *Mansoul*.

The effects of convictions though common if abiding.

For now could not *Mansoul* sleep securely as before, nor could they now go to their debaucheries with that quietness as in times past. For they had from the Camp of *Shaddai* such frequent, warm, and terrifying alarms; yea, alarms upon alarms, first at one Gate and then at another, and again, at all the Gates at once, that they were broken as to former peace. Yea, they had their alarms so frequently, and that when the nights were at longest, the weather coldest, and so consequently the *season* most *unseasonable*; that that Winter was to the Town of *Mansoul* a Winter by it self. Sometimes the Trumpets would sound, sometimes the slings would *whorle* the stones into the Town. Sometimes ten thousand of the Kings Souldiers would be running round the Walls of *Mansoul* at midnight, shouting, and lifting up the voice for the battel. Sometimes again, some of them in the Town would be wounded, and their cry and lamentable voice would be heard, to the great molestation of the now languishing Town of *Mansoul*. Yea so distressed, with those that laid siege against them, were they, that I dare say, *Diabolus* their King had in these days his rest much broken.

The Town much molested.

Change of thoughts in *Mansoul*.

In these days, as I was informed, new thoughts, and thoughts that began to run counter one to another, began to possess the minds of the men of the Town of *Mansoul*. Some would say, *there is no living thus*: others would then reply, *this will be over shortly*: then would a third stand up and answer, *let us turn to the King Shaddai, and so put an end to these troubles*: And a fourth would come in with a fear saying, *I doubt he will not receive us*. The old Gentleman too, the Recorder, that was so before *Diabolus* took *Mansoul*; he also began to talk aloud, and his words were now to the Town of *Mansoul*, as if they were *great claps of thunder*. No noise now, so terrible to *Mansoul*, as was his, with the noise of the Souldiers and shoutings of the Captains.

Conscience speaks.

Also things began to grow scarce in *Mansoul*; now the things that her soul lusted after, were departing from her. Upon all her pleasant things there was a blast, and burning in stead of beauty. Wrinkles now, and some shews of the shadow of death, were upon the inhabitants of *Mansoul*. And now, O how glad would *Mansoul* have been to have injoyed quietness, and satisfaction of mind, though joyned with the meanest condition in the world!

A famine in *Mansoul*.

Luk. 15. 14, 15.

The Captains also, in the deep of this Winter, did send by the mouth of *Boanerges* Trumpeter, a summons to *Mansoul* to yield up her self to the King, the great King *Shaddai*. They sent it once, and twice, and thrice: Not knowing but that at some times there might be in *Mansoul* some willingness to surrender up themselves unto them, might they but have the colour of an invitation to do it under. Yea, so far as I could gather, the Town had been surrendred up to them before now, had it not been for the opposition of old *Incredulity*, and the *Fickleness* of the thoughts of My Lord *Willbewill*. *Diabolus* also began to rave, wherefore *Mansoul* as to yielding was not yet all of one mind, therefore they still lay distressed under these perplexing fears.

They are summoned again to yield.

Mansoul in distress.

I told you but now that they of the Kings Army had this Winter sent three times to *Mansoul*, to submit her self.

The First time the Trumpeter went, he went with words of peace, telling of them, *that the Captains, the Noble Captains of* Shaddai, *did pity and bewail the misery of the now perishing Town of* Mansoul; *and was troubled to see them so much to stand in the way of their own deliverance. He said moreover, that the Captains bid him tell them, that if now poor* Mansoul *would humble her self, and turn, her former Rebellions, and most notorious treasons should by their merciful King be forgiven them, yea and forgotten too. And having bid them beware that they stood not in their own way, that they opposed not themselves, nor made themselves their own losers; He returned again into the Camp.*

The contents of the first summons.

Secondly, the second time the Trumpeter went, he did treat

them a little more roughly. For after sound of Trumpet he told them, *That their continuing in their Rebellion did but chafe, and heat the spirit of the Captains, and that they were resolved to make a Conquest of* Mansoul, *or to lay their bones before the Town Walls.* The contents of the second summons.

Thirdly, he went again the third time, and dealt with them yet more roughly; telling of them, *That now, since they had been so horribly prophane, he did not know, not certainly know, whether the Captains were inclining to mercy or judgment; only, said he, they commanded me to give you a summons to open the Gates unto them: So he returned, and went into the Camp.* The contents of the third summons.

These three summons, and especialy the two last, did so distress the Town, that they presently call a consultation, the result of which was this, That My Lord *Willbewill* should go up to *Eargate*, and there with sound of Trumpet, call to the Captains of the Camp for a parley. Well, the Lord *Willbewill* sounded upon the Wall, so the Captains came up in their Harness with their ten thousands at their feet. The Townsmen then told the Captains, that they had heard and considered their summons, and would come to an agreement with them, and with their King *Shaddai*, upon such certain Terms, Articles, and Propositions as, *with* and *by* the order of their Prince, they to them, were appointed to propound. To wit, they would agree upon these grounds to be one people with them. The Town sounds for a parley. They propound conditions of agreement.

1. *If that those of their own company, as the now Lord Mayor, and their Mr.* Forgetgood, *with their brave Lord* Willbewill, *might under* Shaddai *be still the Governours of the Town, Castle, and Gates of* Mansoul. Proposition the first.

2. *Provided that no man that now serveth under their great Gyant* Diabolus, *be by* Shaddai *cast out of house, harbor, or the freedom that he hath hitherto enjoyed in the famous Town of* Mansoul. Proposition the second.

3. *That it shall be granted them, that they of the Town of* Mansoul *shall enjoy certain of their Rights, and priviledges: To wit, such as have formerly been granted them; and that they have long lived in the enjoyment of, under the Reign of their King* Diabolus, Proposition the third.

that now is and long has been their only Lord, and great defender.

Proposition the fourth.

4. *That no new Law, Officer, or Executioner of Law or Office, shall have any power over them, without their own choice and consent.*

These be our Propositions, or conditions of peace: And upon these terms, said they, we will submit to your King.

But when the Captains had heard this weak and feeble offer of the Town of *Mansoul*, and their high and bold demands: they made to them again by their noble Captain, the Captain *Boanerges*, this speech following.

Boanerges his answer.

'O ye inhabitants of the Town of *Mansoul*, when I heard 'your Trumpet sound for a Parley with us, I can 'truly say, I was glad; but when you said you 'were willing to submit your selves to our King 'and Lord, then I was yet more glad: But when by your silly 'provisoes, and foolish cavils, you lay the stumbling-block of 'your iniquity before your own faces; then was my gladness 'turned into sorrows, and my hopeful beginnings of your return, 'into languishing, fainting fears.

'I count, that old *Ill-pause*, the ancient enemy of *Mansoul*, 'did draw up those proposals that now you present us with, as 'terms of an agreement, but they deserve not to 'be admitted to sound in the ear of any man that 'pretends to have service for *Shaddai*. We do therefore joyntly, 'and that with the highest disdain, refuse, and reject such things 'as the greatest of iniquities.

2 Tim. 2. 19.

'But O *Mansoul*, if you will give your selves into our 'hands, or rather into the hands of our King; and will trust 'him to make such terms with, and for you, as shall seem good 'in his eyes, (and I dare say they shall be such as you shall find 'to be most profitable to you) then we will receive you, and be 'at peace with you: But if you like not to trust your selves in 'the arms of *Shaddai* our King, then things are but where they 'were before, and we know also what we have to do.

Old *Incredulity's* reply.

Then cryed out old *Incredulity* the Lord Mayor, and said, And who, being out of the hands of their Enemies, as ye see we are now, will be so foolish as to put the staff out of their own hands, into the hand of

they know not who? I for my part will never yield to so unlimited a proposition. Do we know the manner and temper of their King? 'Tis said by some, that he will be angry with his Subjects, if but the breadth of an hair they chance to step out of the way: And of others, that he requireth of them much more than they can perform. Wherefore it seems O *Mansoul*, to be thy wisdom, to take good heed what thou dost in this matter. For if you once yield, you give up your selves to another, and so you are no more your own. Wherefore to give up your selves to an unlimited power, is the greatest folly in the world. For now you indeed may repent; but can never justly complain. But do you indeed know, when you are his, which of you he will kill, and which of you he will save alive? Or whether he will not cut off every one of us, and send out of his own country another new people, and cause them to inhabit this Town.

Unbelief never is profitable in talk, but always speaks *mischievously*.

This speech of the Lord Mayor, *undid all*, and threw flat to the ground their hopes of an accord: Wherefore the Captains returned to their Trenches, to their Tents, and to their Men, as they were: and the *Mayor* to the *Castle*, and to his *King*.

This speech undid all, but it did please the Devil.

Now *Diabolus* had waited for his return, for he had heard that they had been at their points. So when he was come into the Chamber of State, *Diabolus* saluted him, with, *Welcome My Lord*: *How went matters betwixt you to day?* So the Lord *Incredulity* (with a low congy) told him the whole of the matter, saying, Thus and thus, said the Captains of *Shaddai*, and thus and thus said I. The which when 'twas told to *Diabolus*, he was very glad to hear it, and said, *My Lord Mayor*, *my faithful* Incredulity, *I have proved thy fidelity above ten times already*, *but never yet found thee false. I do promise thee*, *if we rub over this brunt*, *to prefer thee to a place of honour*, *a place far better than to be Lord Mayor of* Mansoul. *I will make thee my Universal Deputy*, *and thou shalt*, *next to me*, *have all Nations under thy hand*; *yea*, *and thou shalt lay hands upon them that they may not resist thee*, *nor shall any of our Vassals walk more at liberty*, *but those that shall be content to walk in thy Fetters*.

Now came the Lord *Mayor* out from *Diabolus*, as if he had

obtained a favour indeed; wherefore to his habitation he goes in great state, and thinks to feed himself well enough with hopes, until the time came that his greatness should be enlarged.

But now, though the Lord Mayor and *Diabolus* did thus well agree, yet this repulse to the brave Captains put *Mansoul* into a *Mutiny*. For while Old *Incredulity* went into the Castle to congratulate his Lord with what had passed, the Old Lord Mayor that was so before *Diabolus* came to the Town, to wit, My Lord *Understanding*, and the old Recorder Mr. *Conscience*, getting intelligence of what had passed at *Eargate* (for you must know that they might not be suffered to be at that debate, lest they should then have *mutinied*, for the Captains) But, I say, they got intelligence what had passed there, and were much concerned therewith wherefore they, getting some of the Town together, *began to possess them with the reasonableness of the noble Captains demands, and with the bad consequences that would follow upon the speech of old* Incredulity, *the Lord Mayor*: To wit, how little reverence he shewed therein, either to the Captains, or to their King; also how he implicitly charged them with unfaithfulness, and treachery: For what less, quoth they, could be made of his words, when he said he would not yield to their proposition; and added moreover a supposition, that he would destroy us, when before, he had sent us word that he would shew us mercy.

The Understanding and Conscience begin to receive conviction, and they set the soul in a hubbub.

The multitude being now possessed with the conviction of the evil that old *Incredulity* had done, began to run together by companies in all places, and in every corner of the Streets of *Mansoul*, and first they began to mutter, then to talk openly, and after that they run to and fro and cried as they run, *O the brave Captains of* Shaddai! *Would we were under the Government of the Captains, and of* Shaddai *their King*. When the Lord Mayor had intelligence that *Mansoul* was in an uproar, down he comes to appease the people, and thought to have quashed their heat with the bigness and the shew of his countenance. But when they saw him, they came running upon him, and had doubtless done him a mischief, had he not betaken himself to house. However they strongly assaulted the house where he was, to have pulled it

A mutiny in *Mansoul*.

down about his ears; but the place was too strong, so they failed of that. So he taking some courage addressed himself, out at a Window, to the people in this manner.

Incredulity seeks to quiet the people.

Gentlemen, what is the reason, that there is here such an uproar to day?

Und. Then answered My Lord *Understanding*: It is even because that thou and thy Master have carried it not rightly, and as you should, to the Captains of *Shaddai*; for in three things you are faulty, First, in that you would not let Mr. *Conscience* and my self be at the hearing of your discourse. Secondly, In that you propounded such terms of peace, to the Captains, that by no means could be granted, unless they had intended that their *Shaddai*, should have been only a *Titular* Prince, and that *Mansoul* should still have had power by Law, to have lived in all lewdness and vanity before him, and so by consequence *Diabolus* should still here be King in power, and the other, only King in name. Thirdly, for that thou didst thy self, after the Captains had shewed us upon what conditions they would have received us to mercy, even undo all again with thy unsavory, and unseasonable, and ungodly speech.

My Lord *Understanding* answers him.

Incred. When old *Incredulity* had heard this *speech, He cried out, Treason, Treason. To your Arms, to your Arms, O ye, the trusty friends of* Diabolus *in* Mansoul.

Sin, and the Soul at odds.

Und. 'Sir, you may put upon my words, what meaning 'you please, but I am sure that the Captains of such an high 'Lord as theirs is, deserved a better treatment at your hands.

Incred. Then said old *Incredulity, This is but little better. But* Sir, *quoth he, what I spake, I spake for my Prince, for his Government, and the quieting of the people, whom by your unlawfull actions, you have this day set to mutiny against us.*

They chide on both sides.

Cons. 'Then replyed the old Recorder, whose name was 'Mr. *Conscience*, and said, Sir, you ought not thus to retort upon 'what My Lord *Understanding* hath said. 'Tis evident enough 'that he hath spoken the truth, and that you are an enemy to '*Mansoul*, be convinced then of the evil of your saucy and 'malapert language, and of the grief that you have put the 'Captains to; yea, and of the damages that you have done to

'*Mansoul* thereby. Had you accepted of the conditions, the 'sound of the Trumpet, and the alarm of War had now ceased 'about the Town of *Mansoul*; but that dreadful sound abides, 'and your want of wisdom in your speech has been the cause 'of it.

'*Incred.* Then said old *Incredulity*: Sir, If I live I will do 'your errand to *Diabolus*, and there you shall have an answer to 'your words. Mean while we will seek the good of the Town, 'and not ask Counsel of you.

Understand. 'Sir, your Prince and you are both Foreigners 'to *Mansoul*, and not the Natives thereof. And who can tell 'but that when you have brought us into greater straits (when 'you also shall see that your selves can be safe by no other 'means than by flight) you may leave us and shift for your 'selves, or set us on fire, and go away in the smoak, or by the 'light of our burning, and so leave us in our ruins.

Incred. 'Sir, you forget that you are under a Governor, 'and that you ought to demean your self like a Subject, and 'know ye, when my Lord the King shall hear of this days 'work, he will give you but little thanks for your labour.

Men of Arms come down.

Now while these Gentlemen were thus in their chiding words, down comes from the Walls and Gates of the Town, the Lord *Willbewill*, Mr. *Prejudice*, Old *Illpause*, and several of the new made *Aldermen* and *Burgesses*, and they asked the reason of the hubbub, and tumult. And with that every man began to tell his own tale, so that nothing could be heard distinctly: Then was a silence commanded, and the old Fox *Incredulity* began to speak; My Lord, quoth he, *here are a couple of peevish Gentlemen, that have, as a fruit of their bad dispositions, & as I fear, through the advice of one Mr.* Discontent, *tumultuously gathered this Company against me this day; and also attempted to run the Town into acts of Rebellion against our Prince.*

A great confusion.

Then stood up all the *Diabolonians* that were present, and affirmed these things to be true.

Now when they that took part with my Lord *Understanding*, and with Mr. *Conscience*, perceived that they were like to come to the worst, for that force and power was on the other side; they came in for their help and relief: so a great company was on both sides. Then they on

Incredulities side, would have had the two old Gentlemen, presently away to prison; but they on the other side said they should not. Then they began to cry up parties again: The *Diabolonians* cried up old *Incredulity*, *Forget-good*, the *new Aldermen*, and their great one *Diabolus*; and the other party, they as fast cried up *Shaddai*, the Captains, his Laws, their mercifulness, and applauded their conditions and ways. Thus the bickerment went a while, at last they passed from words to blows, and now there were knocks on both sides. The good old Gentleman, Mr. *Conscience*, was knockt down twice by one of the *Diabolonians*, whose name was Mr. *Benumming*. And my Lord *Understanding* had like to have been slain with an *Harquebus*, but that he that shot wanted to take his aim aright. Nor did the other side wholly escape, for there was one Mr. *Rashhead*, a *Diabolonian*, that had his brains beaten out by Mr. *Mind*, the Lord *Willbewills* servant; and it made me laugh to see how old Mr. *Prejudice* was kickt and tumbled about in the dirt. For though a while since he was made Captain of a Company of the *Diabolonians*, to the hurt and damage of the Town; yet now they had got him under their feet; and I'll assure you he had by some of the Lord *Understandings* party, his crown soundly crackt to boot. Mr. *Anything* also, he became a brisk man in the broyle, but both sides were against him, because he was true to none. Yet he had for his malapertness, one of his legs broken, and he that did it, wisht it had been his neck. Much harm more was done on both sides, but this must not be forgotten; it was now a wonder to see My Lord *Willbewill* so indifferent as he was, he did not seem to take one side more than another, only it was perceived that he smiled to see how old *Prejudice* was tumbled up and down in the dirt. Also when Captain *Anything* came halting up before him, he seemed to take but little notice of him.

They fall from words to blows.

A hot Skirmish.

Harm done on both sides.

Now when the uproar was over, *Diabolus* sends for My Lord *Understanding*, and Mr. *Conscience*, and claps them both up in prison as the ringleaders and managers of this most heavy riotous Rout in *Mansoul*. So now the Town began to be quiet again, and the prisoners were used hardly, yea, he

The two old Gentlemen put in prison as the authors of this revel-rout.

thought to have made them away, but that the present juncture did not serve for that purpose: For that War was in all their Gates. But let us return again to our story: The Captains, when they were gone back from the Gate, and were come into the Camp again, called a Council of War, to consult what was further for them to do. Now some said, let us go up presently and fall upon the Town, but the greatest part thought, rather better 'twould be, to give them another summons to yield; and the reason why they thought this to be best, was, because, that so far as could be perceived, the Town of *Mansoul* now, was more inclinable than heretofore. And if, said they, while some of them are in a way of inclination, we should by ruggedness give them distast, we may set them further from closing with our summons, than we would be willing they should.

The Captains call a Council and consult what to do.

Wherefore to this advice they agreed, and called a Trumpeter, put words into his mouth, set him his time, and bid him God speed. Well, many hours were not expired before the Trumpeter addressed himself to his journey. Wherefore coming up to the Wall of the Town, he steareth his course to *Eargate*; and there sounded, as he was commanded; They then that were within, came out to see what was the matter, and the Trumpeter made them this speech following.

The result is, they send another Trumpeter, to summon the Town to yield.

'O hard-harted, and deplorable Town of *Mansoul*, how long 'wilt thou love thy sinful, sinful simplicity, and 'ye fools delight in their scorning? As yet de-'spise you the offers of peace, and deliverance? 'As yet will ye refuse the golden offers of *Shaddai*, and trust to 'the lies and falshoods of *Diabolus*? Think you when *Shaddai* 'shall have conquered you, that the remembrance of these your 'carriages towards him, will yield you peace, and comfort: or 'that by ruffling language, you can make him afraid as a Grass-'hopper? Doth he intreat you, for fear of you? Do you think 'that you are stronger than he? Look to the Heavens, and 'behold, and consider the Stars, how high are they? Can you 'stop the Sun from running his course, and hinder the Moon 'from giving her light? Can you count the number of the 'Stars, or stay the bottles of heaven? Can you call for the 'Waters of the Sea, and cause them to cover the face of

The summons it self.

'the ground? Can you behold every one that is proud, and 'abase him? And bind their faces in secret? Yet these are 'some of the works of our King, in whose name, this day, we 'come up unto you: That you may be brought under his 'authority. In his name therefore I summon you again, to 'yield up your selves to his Captains.

At this summons the *Mansoulians* seemed to be at a stand, and knew not what answer to make: Wherefore *Diabolus* forthwith appeared, and took upon him to do it himself, and thus he begins, but turns his speech to them of *Mansoul*.

The Town at a stand.

'Gentlemen, quoth he, and my faithful Subjects, if it is true 'that this Summoner hath said, concerning the 'greatness of their King, by his terror you will 'always be kept in bondage, and so be made to 'sneak. Yea, how can you now, though he is at 'a distance, indure to think of such a mighty one? 'And if not to think of him, while at a distance, 'how can you indure to be in his presence? I, 'your Prince, am familiar with you, and you may play with 'me, as you would with a Grass-hopper. Consider therefore, 'what is for your profit, and remember the immunities that I 'have granted you.

Diabolus makes a speech to the Town, and indeavours to terrifie it with the greatness of God.

'Farther, if all be true that this man hath said, how comes 'it to pass that the Subjects of *Shaddai*, are so inslaved in all 'places where they come? None in the *Universe* so unhappy 'as they, none so trampled upon as they.

'Consider, my *Mansoul*: would thou wert as loth to leave 'me, as I am loth to leave thee. But consider I say, the ball is yet 'at thy foot, liberty you have, if you know how to use it: Yea, 'a King you have too, if you can tell how to love and obey him.

Upon this speech, the Town of *Mansoul* did again harden their hearts, yet more, against the Captains of *Shaddai*. The thoughts of his greatness did quite quash them, and the thoughts of his holiness, sunk them in despair. Wherefore after a short consult they (of the *Diabolonian* party they were) sent back this word by the Trumpeter, *That for their parts, they were resolved to stick to their King, but never to yield to* Shaddai: So it was but in vain to give them any further

He drives *Mansoul* into despair.

Mansoul grows worse and worse.

summons, for they had rather die upon the place than yield. And now things seemed to be gone quite back, and *Mansoul* to be out of *reach*, or *call*; yet the Captains who knew what their Lord could do, would not yet be beat out of heart: they therefore send them another summons, more sharp and severe than the last, but the oftener they were sent to, to reconcile to *Shaddai*, the further off they were. *As they called them, so they went from them*, yea though they called them to the most high.

Hos. 11. 2.

So they ceased that way to deal with them any more, and inclined to think of another way. The Captains therefore did gather themselves together, to have free conference among themselves, to know what was yet to be done to gain the Town, and to deliver it from the Tyranny of *Diabolus*: And one said after this manner, and another after that. Then stood up the right noble, the Captain *Conviction*, and said my Brethren, mine opinion is this:

The Captains leave off to summons and betake themselves to prayer.

'*First*, That we continually play our slings into the Town, 'and keep it in a continual alarm, molesting of them day 'and night; by thus doing we shall stop the growth of their 'rampant spirit. For a Lion may be tamed, by continual 'molestation.

Secondly, 'This done, I advise that in the next place we with 'one consent draw up a Petition to our Lord *Shaddai*, by which, 'after we have shewed our King the condition of *Mansoul*, and 'of affairs here, and have begged his pardon for our no better 'success; we will earnestly implore his Majesties help, and that 'he will please to send us more force and power, and some 'gallant and well spoken Commander to head them, that so his 'Majesty may not lose the benefit of these his good beginnings, 'but may compleat his conquest upon the Town of *Mansoul*.

To this Speech of the Noble Captain *Conviction*, they, as one man, consented, and agreed that a Petition should forthwith be drawn up, and sent by a fit man, away to *Shaddai* with speed. The contents of the Petition were thus.

'Most gracious, and glorious King, the Lord of the best 'world, and the builder of the Town of *Mansoul*. We have, 'dread Soveraign, at thy commandment, put our lives in 'Jeopardy, and at thy bidding made a War, upon the famous

'Town of *Mansoul*. When we went up against it, we did 'according to our Commission, first offer con- 'ditions of peace unto it. But they, Great King, 'set light by our Counsel, and would none of our 'reproof: They were for shutting of their Gates, 'and for keeping us out of the Town. They also mounted 'their Guns, they sallied out upon us, and have done us what 'damage they could, but we pursued them, with alarm, upon 'alarm, requiting of them with such retribution as was meet, 'and have done some execution upon the Town.

Mat. 22. 5. Prov. 1. Zech. 7. 10, 11, 12, 13.

'*Diabolus*, *Incredulity*, and *Willbewill*, are the great doers 'against us; now we are in our Winter quarters, but so as 'that we do yet with an high hand molest, and distress 'the Town.

'Once, as we think, had we had but one substantial friend in 'the Town, such as would but have seconded the sound of our 'summons, as they ought, the people might have yielded them- 'selves: But there were none but Enemies there, nor any to 'speak in behalf of our Lord, to the Town: Wherefore though 'we have done as we could, yet *Mansoul* abides in a state of 'rebellion against thee.

'Now King of Kings, let it please thee to pardon the 'unsuccessfulness of thy servants, who have been no more ad- 'vantageous in so desirable a work, as the conquering of *Mansoul* 'is: And send, Lord, as we now desire more forces to *Mansoul*, 'that it may be subdued; and a man to head them, that the 'Town may both love and fear.

'We do not thus speak, because we are willing to relinquish 'the Wars (for we are for laying of our bones against the place) 'but that the Town of *Mansoul* may be won for thy Majesty. 'We also pray thy Majesty, for expedition in this matter, that, 'after their conquest, we may be at liberty, to be sent about 'other thy gracious designs. *Amen.*

The Petition thus drawn up, was sent away with hast to the King, by the hand of that good man, Mr. *Love* to *Mansoul*.

Who carried this Petition.

When this Petition was come to the Palace of the King, who should it be delivered to, but to the Kings Son. So he took it and read it, and because the Contents of it pleased him well, he mended, and also in some

To whom it was delivered.

things, added to the Petition himself. So after he had made such amendments, and additions as he thought convenient, with his own hand, he carried it in to the King: To whom when he had with obeysance delivered it, he put on authority, and spake to it himself.

The King receives it with gladness.

Now the King, at the sight of the Petition, was glad; but how much more think you, when it was seconded by his Son. It pleased him also to hear that his servants that camped against *Mansoul*, were so hearty in the work, and so stedfast in their resolves, and that they had already got some ground upon the famous Town of *Mansoul*.

Wherefore the King called to him *Emanuel* his Son, who said here am I, my Father. Then said the King, thou knowest, as I do my self, the condition of the Town of *Mansoul*, and what we have purposed, and what thou hast done to redeem it. Come now therefore my Son, and prepare thy self for the War, for thou shalt go to my Camp at *Mansoul*. Thou shalt also there prosper, and prevail, and conquer the Town of *Mansoul*.

The King calls his Son, and tells him that he shall go to conquer the Town of *Mansoul*, and he is pleased at it.

Then said the Kings Son: Thy Law is within my heart. I delight to do thy will. This is the day that I have longed for, and the work that I have waited for all this while. Grant me therefore what force thou shalt in thy wisdom think meet, and I will go, and will deliver from *Diabolus*, and from his power thy perishing Town of *Mansoul*. My heart has been often pained within me, for the miserable Town of *Mansoul*. But now 'tis rejoyced, but now 'tis glad; and with that he leaped over the Mountains for joy, saying:

Heb. 10.

He sollaceth himself in the thoughts of this work.

I have not, in my heart, thought any thing too dear for *Mansoul*, the day of vengeance is in mine heart, for thee my *Mansoul*, and glad am I, that thou my Father, hast made me the Captain of their Salvation: And I will now begin to plague all those that have been a plague to my Town of *Mansoul*, and will deliver it from their hand.

Heb. 2. 10.

When the Kings Son had said thus to his Father, it presently flew like lightning round about at Court: Yea, it there

became the only talk, what *Emanuel* was to go to do for the famous Town of *Mansoul*. But you cannot think how the Courtiers too, were taken with this design of the Prince. Yea, so affected were they with this work, and with the justness of the War, that the highest Lord, and greatest Peer of the Kingdom did covet to have Commissions under *Emanuel*, to go to help to recover again to *Shaddai*, the miserable Town of *Mansoul*.

The highest Peer in the Kingdom covets to go on this design.

Then was it concluded that some should go and carry tidings to the Camp, that *Emanuel* was to come to recover *Mansoul*, and that he would bring along with him so mighty, so impregnable a force that he could not be resisted. But oh, how ready were the high ones at Court, to run like Lacquies to carry these tidings to the Camp, that was at *Mansoul*. Now when the Captains perceived that the King would send *Emanuel* his Son, and that it also delighted the Son to be sent on this errand by the great *Shaddai* his Father: They also to shew, how they were pleased at the thoughts of his coming, gave a shout that made the Earth rent, at the sound thereof. Yea, the Mountains did answer again by Echo, and *Diabolus* himself did totter and shake.

The Camp shouts for joy when they hear the tidings.

For you must know, that though the Town of *Mansoul* it self, was not much, if at all, concerned with the project (for, alas for them, they were wofully besotted, for they chiefly regarded their pleasure and their lusts:) Yet *Diabolus* their Governour was, For he had his spies continually abroad, who brought him intelligence of all things, and they told him what was doing at Court against him, and that *Emanuel* would shortly certainly come with a power to invade him. Nor was there any man at Court, nor Peer of the Kingdom, that *Diabolus* so feared, as he feared this Prince. For if you remember, I shewed you before that *Diabolus* had felt the weight of his hand already. So that, since it was he that was to come, this made him the more afraid. Well, you see how I have told you that the Kings Son was ingaged to come from the Court to save *Mansoul*, and that his father had made him the Captain of the forces: The time therefore of his setting forth, being now

Diabolus afraid at the News of his coming.

The Prince addresses himself for his Journey.

expired, he addressed himself for his march, and taketh with him for his power, five Noble Captains and their forces.

1. The first was that famous Captain, the Noble Captain *Credence*, his were the Red colours; and Mr. *Promise* bare them: and for a Scutcheon, he had the *Holy Lamb*, and *Golden Shield*. And he had ten thousand men at his feet.

Joh. 1. 29. Eph. 6. 16.

2. The second was that famous Captain, the Captain *Good-hope*, his were the Blue Colours: His Standard Bearer was Mr. *Expectation*; and for a Scutcheon he had the *Three Golden Anchors*. And he had ten thousand men at his feet.

Heb. 6. 19.

3. The third Captain was that Valiant Captain, the Captain *Charity*: His Standard Bearer was Mr. *Pitiful*, his were the Green Colours; and for his Scutcheon, he had three *naked Orphans imbraced in the bosom*. And he had ten thousand men at his feet.

1 Cor. 13.

4. The fourth was that Gallant Commander, the Captain *Innocent*: His Standard Bearer was Mr. *Harmless*; his were the White Colours, and for his Scutcheon, he had *the three Golden Doves*.

Mat. 10. 16.

5. The fifth was the truly Loyal, and well beloved Captain, the Captain *Patience*: His Standard Bearer was Mr. *Suffer-long*, his were the Black Colours; and for a Scutcheon, he had *three Arrows through the Golden Heart*.

These were *Emanuels* Captains, these their Standard Bearers, their Colours, and their Scutcheons, and these the men under their command. So as was said, the brave Prince took his march, to go to the Town of *Mansoul*. Captain *Credence* led the Van, and Captain *Patience* brought up the Rere. So the other three with their men made up the main body. The Prince himself riding in his Chariot at the head of them.

Faith and Patience do the work.

Heb. 6. 12.

But when they set out for their march, Oh how the Trumpets sounded; their Armor glittered, and how the Colours waved in the wind. The Princes Armor was all of Gold, and it shone like the Sun in the Firmament. The Captains Armor was of proof and was in appearance like the glittering Stars. There were also some from the Court that rode Reformades, for the love that they

Their march.

had to the King *Shaddai*, and for the happy deliverance of the Town of *Mansoul*.

Emanuel also when he had thus set forwards to go to recover the Town of *Mansoul*; took with him at the Commandment of his Father, forty four Battering Rams, and twelve slings, to whirle stones withal. Every one of these was made of pure Gold, and these they carried with them in the heart and body of their Army, all along as they went to *Mansoul*.

The holy Bible containing 66. Books.

So they marched till they came within less than a League of the Town: And there they lay till the first four Captains came thither, to acquaint him with matters. Then they took their Journey, to go to the Town of *Mansoul*, and unto *Mansoul* they came, but when the old Souldiers that were in the Camp saw that they had new forces to joyn with, they again gave such a shout before the Walls of the Town of *Mansoul*, that it put *Diabolus* into another fright. So they sat down before the Town, not now as the other four Captains did, to wit, against the *Gates* of *Mansoul only*: but they invironed it round on every side; and beset it behind and before, so that now let *Mansoul* look which way it will, it saw force and power lie in Siege against it. Besides, there were mounts cast up against it.

The forces joyned with rejoycing.

Mansoul beleaguered round.

The mount *Gracious* was on the one side, and Mount *Justice* was on the other. Farther, there were several small banks, and advance ground, as *Plain-truth-hill*, and *No sin-banks*, where many of the *Slings* were placed against the Town. Upon Mount *Gracious* were planted four, and upon Mount *Justice* were placed as many: and the rest were conveniently placed in several parts round about the Town. Five of the best *Battering Rams*, that is of the biggest of them, were placed upon Mount *Harken*, a Mount cast up hard by *Eargate* with intent to break that open.

Mounts cast up against it.

Now when the men of the Town saw the multitude of the *Souldiers* that were come up against the place, and the *Rams* and *Slings*, and the *Mounts* on which they were planted; together with the *glittering* of the Armour and the waving of their

The heart of *Mansoul* begins to fail.

Colours: they were forced to shift, and shift, and again to shift their thoughts; but they hardly changed for thoughts more stout, but rather for thoughts more faint. For though before, they thought themselves sufficiently guarded; yet now they began to think that no man knew what would be their *hap* or *lot*.

The *White Flag* hung out.

When the good Prince *Emanuel* had thus beleagured *Mansoul*: In the first place he hangs out the *White Flag*, which he caused to be set up among the Golden slings that were planted upon *Mount Gracious*. And this he did for two reasons: 1. To give notice to *Mansoul* that he could and would yet be gracious if they turned to him. 2. And that he might leave them the more without excuse, should he destroy them, they continuing in their rebellion.

So the *White Flag*, with the three Golden *Doves* in it, was hanged out for two days together, to give them time, and space to consider. But they, as was hinted before, as if they were unconcerned, made no reply to the favourable Signal of the Prince.

The Red Flag hung out.

Then he commanded, and they set the *Red Flag*, upon that Mount called *Mount Justice*. 'Twas the *Red Flag* of Captain *Judgment*, whose Scutcheon was the *Burning Fiery Furnace*. And this also stood waving before them in the wind, for several days together. But look, how they carried it under the White Flag, when that was hanged out, so did they also when the Red one was: And yet he took no advantage of them.

The Black Flag hung out.

Then he commanded again that his servants would hang out the *Black Flag* of defiance against them, whose Scutcheon was the *three burning Thunderbolts*. But as unconcerned was *Mansoul* at this, as at those that went before. But when the Prince saw that neither mercy nor Judgment, nor execution of Judgment, would, or could come near the heart of *Mansoul*:

Christ makes not War as the World does.

He was touched with much compunction, and said surely this strange carriage of the Town of *Mansoul*, doth rather arise from ignorance of the manner, and feats of War; than from a secret defiance of us, and abhorrence of their own lives. Or if they

know the manner of the War of their own; yet not the Rites and Ceremonies of the Wars in which we are concerned, when I make Wars upon mine enemy *Diabolus*.

Therefore he sent to the Town of *Mansoul*, to let them know what he meant by those signs, and Ceremonies of the Flag, and also to know of them which of the things they will chuse, whether *Grace* and *Mercy*, or *Judgment*, and the *Execution* of judgment. All this while they kept their Gates shut with Locks, Bolts and Bars, as fast as they could. Their Guards also were doubled, and their Watch made as strong as they could. *Diabolus* also did pluck up what heart he could, to incourage the Town to make resistance.

He sends to know if they would have mercy or Justice.

The Towns-men also made answer to the Prince's messenger, in substance, according to that which follows.

Great Sir, *As to what, by your messenger you have signified to us, Whether we will accept of your mercy, or fall by your Justice, we are bound by the Law and Custome of this place, and can give you no positive answer. For it is against the Law, Government, and the Prerogative Royal of our King, to make either Peace or War without him. But this we will do, we will petition that our Prince will come down to the Wall, and there give you such treatment as he shall think fit, and profitable for us.*

The Townsfolks answer.

When the good Prince *Emanuel* heard this answer, and saw the Slavery and Bondage of the people, and how much content they were to abide in the Chains of the Tyrant *Diabolus*: It grieved him at the heart. And indeed, when at any time he perceived that any were contented under the Slavery of the Gyant, he would be affected with it.

Emanuel grieved at the folly of *Mansoul*.

But to return again to our purpose. After the Town had carried this News to *Diabolus*, and had told him moreover, that the Prince that lay in the Leaguer, without the Wall, waited upon them for an answer: He refused, and huffed as well as he could, but in heart he was afraid.

Diabolus afraid.

Then said he, I will go down to the Gates my self, and give him such an answer as I think fit. So he went down to *Mouth-gate*, and there addressed himself to speak to *Emanuel*

(but in such language as the Town understood not) the Contents whereof were as follow.

His speech to the Prince.

O thou great Emanuel, *Lord of all the world, I know thee, that thou art the Son of the great* Shaddai! *Wherefore art thou come to torment me, and to cast me out of my possession? This Town of* Mansoul, *as thou very well knowest, is mine, and that by a twofold Right.* 1. *It is mine by right of Conquest, I won it in the open field. And shall the prey be taken from the mighty, or the lawful Captive, be delivered?* 2. *This Town of* Mansoul *is mine also by their subjection. They have opened the Gates of their Town unto me.*

Heart.

They have sworn fidelity to me, and have openly chosen me to be their King. They have also given their Castle into my hands; yea, they have put the whole strength of Mansoul *under me.*

Moreover, this town of Mansoul *hath disavowed thee: Yea, they have cast thy Law, thy name, thy image and all that is thine, behind their back: And have accepted, and set up in their room my Law, my name, mine image and all that ever is mine. Ask else thy Captains, and they will tell thee, that* Mansoul *hath, in answer to all their summons, shown Love, and Loyalty to me; but always disdain, despite, contempt, and scorn to thee, and thine: now thou art the just one, and the holy (and shouldest do no iniquity) depart then, I pray thee therefore from me, and leave me to my just inheritance, peacably.*

This Oration was made in the Language of *Diabolus* himself. For although he can, to every man, speak in their own language (else he could not tempt them all as he does) yet he has a language, proper to himself, and it is the language of the infernal cave, or black pit.

Wherefore the Town of *Mansoul* (poor hearts) understood him not, nor did they see how he crouched, and cringed, while he stood before *Emanuel* their Prince.

Yea, they all this while took him to be one of that power and force that by no means could be resisted. Wherefore while he was thus intreating that he might have yet his residence there, and that *Emanuel* would not take it from him by force: The inhabitants boasted even of his valour, saying, *Who is able to make War with him.*

Well, when this pretended King, had made an end of

what he would say: *Emanuel*, the Golden Prince stood up and spake: the Contents of whose words follow.

'Thou deceiving one, *said he*, I have in my Fathers name, 'in mine own name, and on the behalf, and for the good of 'this wretched Town of *Mansoul*, somewhat to say unto thee. 'Thou pretendest a right, a lawful right to the deplorable 'Town of *Mansoul*, when it is most apparent to all my Fathers 'Court, that the entrance which thou hast obtained in at the 'gates of *Mansoul*, was through thy lie and false-hood, Thou 'beliedst my Father, thou beliedst his Law, and so deceivedst 'the people of *Mansoul*. Thou pretendest that the people have 'accepted thee for their King, their Captain, and right Liege-'Lord, but that also was by the exercise of deceit, and guile. 'Now if lying, wiliness, sinful craft and all manner of horrible 'hypocrisie, will go, in my Fathers Court (in which Court 'thou must be tryed) for equity and right, then will I confess 'unto thee that thou hast made a lawful conquest. But alas! 'What Thief what Tyrant, what Devil is there that may not 'conquer after this sort: But I can make it appear O *Diabolus*, 'that thou in all thy pretences to a conquest of *Mansoul*, hast 'nothing of truth to say. Thinkest thou this to be right, that 'thou didst put the ly upon my Father and madest him (to '*Mansoul*) the greatest deluder in the world. And what saiest 'thou to thy perverting, knowingly, the right purport and intent 'of the Law? Was it good also that thou madest a prey of 'the innocency, and simplicity of the now miserable Town of '*Mansoul*? Yea, thou didst overcome *Mansoul* by promising 'to them happiness in their transgressions, against my Fathers 'Law, when thou knewest, and couldest not but know, hadst 'thou consulted nothing but thine own experience, that that 'was the way to undo them. Thou hast also thy self (O! 'Thou Master of enmity) of spite, defaced my Fathers image 'in *Mansoul*, and set up thy own in its place; to the great 'contempt of my Father, the heightening of thy sin, and to 'the intolerable damage of the perishing Town of *Mansoul*.

'Thou hast moreover, (as if all these were but little things 'with thee) not only deluded & undone this place; but by 'thy lies, and fraudulent carriage hast set them against their 'own deliverance. How hast thou stirred them up against my 'Fathers Captains, and made them to fight against those that

'were sent of him to deliver them from their bondage? All 'these things and very many more thou hast done against thy 'light, and in contempt of my Father, and of his Law: Yea, 'and with design to bring under his displeasure for ever, the 'miserable Town of *Mansoul*. I am therefore come to avenge 'the wrong that thou hast done to my Father, and to deal 'with thee for the Blasphemies, wherewith thou hast made 'poor *Mansoul* Blaspheme his name. Yea upon thy head, 'thou Prince of the infernal Cave, will I requite it.

'As for my self, O *Diabolus*, I am come against thee by 'lawful power, and to take by strength of hand, this Town 'of *Mansoul* out of thy burning fingers. For this Town of '*Mansoul* is mine, O *Diabolus*, and that by undoubted right, 'as all shall see that will diligently search the most ancient, 'and most authentick Records, and I will plead my title to 'it, to the confusion of thy face.

'First, for the Town of *Mansoul*, my Father built and did 'fashion it with his hand. The Palace also that is in the midst 'of that Town, he built it for his own delight, This Town of '*Mansoul* therefore is my Fathers, and that by the best of 'titles: And he that gainsays the truth of this, must lie against 'his soul.

'*Secondly*, O thou Master of the lie, this Town of *Mansoul* 'is mine.

'1. For that I am my Fathers heir, his first-born, and 'the only delight of his heart. I am therefore 'come up against thee in mine own right, even to 'recover mine own inheritance out of thine hand.

Heb. 1. 2.
Joh. 16. 15.

2. 'But further, as I have a right and title to *Mansoul*, by 'being my Fathers heir, so I have also by my 'Fathers donation. His it was, and he gave it 'me; nor have I at any time offended my Father that he 'should take it from me and give it to thee. 'Nor have I been forced by playing the Bank-'rupt to sell, or set to sale to thee, my beloved Town of *Man-'soul*, *Mansoul* is my desire, my delight, and the joy of my 'heart. But,

Joh. 17.
Isa. 50. 1.

3. '*Mansoul* is mine by right of purchase. I have bought 'it (O *Diabolus*) I have bought it to my self. Now since it 'was my Fathers and mine, as I was his heir, and since also

'I have made it mine by vertue of a great purchase, it followeth, 'that by all lawful right the Town of *Mansoul* is mine, and 'that thou art an Usurper, a Tyrant & Traytor in thy holding 'possession thereof. Now the cause of my purchasing of it was 'this: *Mansoul* had trespassed against my Father, now my 'Father had said, That in the day that they broke his 'Law, they should die. Now it is more possible 'for Heaven and earth to pass away, than for 'my Father to break his word. Wherefore when *Mansoul* 'had sinned indeed by harkening to thy lye, I put in and 'became a surety to my Father, body for body, 'and soul for soul, that I would make amends 'for *Mansoul*'s transgressions; and my Father did 'accept thereof. So when the time appointed was come, I 'gave body for body, soul for soul, life for life, blood for blood, 'and so redeemed my beloved *Mansoul.*

Mat. 5. 18.

O sweet Prince Emanuel!

4. 'Nor did I do this to the halves, my Fathers Law and 'Justice that were both concerned in the threatning upon 'transgression, are both now satisfied, and very well content 'that *Mansoul* should be delivered.

5. 'Nor am I come out this day against thee, but by 'commandment of my Father, 'twas he that said unto me, 'Go down and deliver *Mansoul.*

'Wherefore be it known unto thee (O thou fountain of 'deceit) and be it also known to the foolish Town of *Mansoul*, 'that I am not come against thee this day without my Father.

'And now (said the Golden-headed Prince) I have a word 'to the Town of *Mansoul* (but so soon as mention was made that he had a word to speak to the besotted Town of *Mansoul*, the Gates were double guarded, and all men *commanded* not to give him audience) so he proceeded, and said, 'O unhappy 'Town of *Mansoul*, I cannot but be touched with pity and 'compassion for thee. Thou hast accepted of *Diabolus* for 'thy King, and art become a nurse and minister of *Diabolonians* 'against thy Soveraign Lord. Thy Gates thou hast opened 'to him, but hast shut them fast against me; thou hast given 'him a hearing, but hast stopt thine ears at my cry; he brought 'to thee thy destruction, and thou didst receive both him and 'it: I am come to thee bringing Salvation, but thou regardest 'me not. Besides, thou hast as with Sacrilegious hands taken

'thy self with all that was mine in thee, and hast given 'all to my foe, and to the greatest enemy my Father has. 'You have bowed and subjected your selves to him, you 'have vowed and sworn your selves to be his. Poor *Mansoul!* 'what shall I do unto thee? shall I save thee, shall I destroy 'thee? What shall I do unto thee? shall I fall upon thee and 'grind thee to powder, or make thee a monument of the richest 'grace? What shall I do unto thee? Hearken therefore thou

Cant. 5. 2. 'Town of *Mansoul*, hearken to my word, and 'thou shalt live. I am merciful, *Mansoul*, and 'thou shalt find me so; shut me not out at thy Gates.

'O *Mansoul*, neither is my Commission, nor inclination at

Joh. 12. 47. Luk. 9. 56. 'all to do thee hurt; why flyest thou so fast from 'thy friend, and stickest so close to thine enemy? 'Indeed I would have thee, because it becomes 'thee, to be sorry for thy sin; but do not despair of life, this 'great force is not to hurt thee, but to deliver thee from thy 'bondage, and to reduce thee to thy obedience.

'My Commission indeed is to make a war upon *Diabolus* 'thy King, and upon all *Diabolonians* with him; for he is the 'strong man armed that keeps the house, and I will have him 'out; his spoils I must divide, his armour I must take from 'him, his hold I must cast him out of, and must make it an 'habitation for my self. And this, O *Mansoul*, shall *Diabolus* 'know, when he shall be made to follow me in chains, and 'when *Mansoul* shall rejoice to see it so.

'I could, would I now put forth my might, cause, that 'forthwith he should leave you and depart; but I have it in 'my heart so to deal with him, as that the justice of the war 'that I shall make upon him, may be seen and acknowledged 'by all. He hath taken *Mansoul* by fraud, & keeps it by 'violence and deceit, and I will make him bare and naked 'in the eyes of all observers.

'All my words are true, I am mighty to save, and will 'deliver my *Mansoul* out of his hand. This speech was intended chiefly for *Mansoul*, but *Mansoul* would not have the hearing of it. They shut up *Ear-gate*, they barricado'd it up, they kept it lockt and boulted, they set a guard thereat, and commanded that no *Mansolonian* should go out to him, nor that any from the Camp should be admitted into the

Town; all this they did, so horribly had *Diabolus* inchanted them to do, and seek to do for him, against their rightful Lord and Prince; wherefore no man, nor voice, nor sound of man that belonged to the glorious Host, was to come into the Town.

Emanuel prepares to make war upon *Mansoul*.

So when *Emanuel* saw that *Mansoul* was thus involved in sin, he calls his Army together (since now also his words were despised) and gave out a commandment throughout all his host to be ready against the time appointed. Now forasmuch as there was no way lawfully to take the Town of *Mansoul*, but to get in by the Gates, and at *Ear-gate* as the chief, therefore he commanded his Captains and Commanders to bring their *Rams*, their Slings, and their men, and place them at *Eye-gate* and *Ear-gate*, in order to his taking the Town.

Diabolus sends by the hand of his servant Mr. *Loth-to-stoop*, and by him he propounds conditions of peace.

When *Emanuel* had put all things in a readiness to bid *Diabolus* Battel, he sent again to know of the Town of *Mansoul*, if in peaceable manner they would yield themselves? or whether they were yet resolved to put him to try the utmost extremity? They then together with *Diabolus* their King called a Council of War, and resolved upon certain Propositions that should be offered to *Emanuel*, if he will accept thereof, so they agreed; and then the next was, who should be sent on this Errand. Now there was in the Town of *Mansoul* an old man a *Diabolonian*, and his name was Mr. *Loth-to-stoop*, a stiff man in his way, and a great doer for *Diabolus*; him therefore they sent, and put into his mouth what he should say. So he went and came to the Camp to *Emanuel*, and when he was come, a time was appointed to give him audience. So at the time he came, and after a *Diabolonian* Ceremony or two, he thus began and said, *Great Sir, that it may be known unto all men how good natured a Prince my Master is, he hath sent me to tell your Lordship that he is very willing rather than to go to war, to deliver up into your hands one half of the Town of* Mansoul. *I am therefore to know if your mightiness will accept of this Proposition.*

Tit. 1. 16.

Mark this.

Then said *Emanuel*, the whole is mine by gift and purchase, wherefore I will never lose one half.

Then said Mr. *Loth-to-stoop*, Sir, *my master hath said, that he will be content that you shall be the nominal and titular Lord of all, if he may possess but a part.*

Mark this.
Luk. 13. 25.

Then *Emanuel* answered, The whole is mine really; not in name and word only: wherefore I will be the sole Lord and possessor of all, or of none at all of *Mansoul*.

Then Mr. *Loth-to-stoop* said again, *Sir, behold the condescension of my master! He says that he will be content, if he may but have assigned to him some place in* Mansoul *as a place to live privately in, and you shall be Lord of all the rest.*

Mark this.
Act. 5. 1, 2, 3, 4, 5.

Then said the *Golden Prince*, All that the Father giveth me shall come to me; and of all that he hath given me I will lose nothing, no not a hoof, nor a hair. I will not therefore grant him, no not the least corner in *Mansoul* to dwell in, I will have all to my self.

Then *Loth-to-stoop* said again, *But, Sir, suppose that my Lord should resign the whole Town to you, only with this proviso, that he sometimes when he comes into this Country, may for old acquaintance sake be entertained as a way-faring man for two days, or ten days, or a month, or so; may not this small matter be granted?*

Mark this.

Then said *Emanuel*, No. He came as a way-faring man to *David*, nor did he stay long with him, and yet it had like to have cost *David* his soul. I will not consent that he ever should have any harbour more there.

2 Sam. 12. 1, 2, 3, 4, 5.

Then said Mr. *Loth-to-stoop*, Sir, *you seem to be very hard. Suppose my master should yield to all that your Lordship hath said, provided that his friends and kindred in* Mansoul *may have liberty to trade in the Town, and to enjoy their present dwellings; may not that be granted, Sir?*

Sins and carnal lusts.

Then said *Emanuel*, No; that is contrary to my Fathers will; for all, and all manner of *Diabolonians* that now are, or that at any time shall be found in *Mansoul*, shall not only lose their lands and liberties, but also their lives.

Rom. 6. 13.
Col. 3. 5.
Gal. 5. 24.

Then said Mr. *Loth-to-stoop* again, *But, Sir, may not my*

master, and great Lord, by Letters, by passengers, by accidental opportunities, and the like, maintain, if he shall deliver up all unto thee, some kind of old friendship with Mansoul. Mark this. Joh. 10. 8.

Emanuel answered, No, by no means; for as much as any such fellowship, friendship, intimacy or acquaintance in what way, sort or mode soever maintained, will tend to the corrupting of *Mansoul*, the alienating of their affections from me, and the endangering of their peace with my Father.

Mr. *Loth-to-stoop* yet added further, saying, *But great Sir, since my master hath many friends, and those that are dear to him in* Mansoul, *may he not, if he shall depart from them, even of his bounty and good nature, bestow upon them, as he sees fit, some tokens of his love and kindness, that he had for them, to the end that* Mansoul, *when he is gone, may look upon such tokens of kindness once received from their old friend, and remember him who was once their King, and the merry times that they sometimes enjoyed one with another, while he and they lived in peace together.* Mark this. Rom. 6. 12, 13.

Then said *Emanuel*, No; for if *Mansoul* come to be mine, I shall not admit of, nor consent that there should be the least scrap, shred, or dust of *Diabolus* left behind, as tokens or gifts bestowed upon any in *Mansoul*, thereby to call to remembrance the horrible communion that was betwixt them and him.

Well Sir, said Mr. *Loth-to-stoop*, *I have one thing more to propound, and then I am got to the end of my commission: suppose that when my master is gone from* Mansoul, *any that yet shall live in the Town, should have such business of high concerns to do, that if they be neglected the party shall be undone; and suppose Sir, that no body can help in that case so well as my master and Lord; may not now my master be sent for upon so urgent an occasion as this? or if he may not be admitted into the Town, may not he and the person concerned, meet in some of the Villages near* Mansoul, *and there lay their heads together, and there consult of matters?* Mark this. 2 King. 1. 3, 6, 7.

This was the last of those ensnaring Propositions that Mr. *Loth-to-stoop* had to propound to *Emanuel* on behalf of his master *Diabolus*, but *Eman.* would not grant it, for he said, There can be no case, or thing, or matter fall out in *Mansoul*, when thy master 1 Sam. 28. 15.

shall be gone, that may not be salved by my Father; besides, 'twill be a great disparagement to my Fathers wisdom and skill to admit any from *Mansoul* to go out to *Diabolus* for advice, when they are bid before, In every thing by prayer and supplication to let their requests be made known to my Father. Further this, should it be granted, would be to grant that a door should be set open for *Diabolus*, and the *Diabolonians* in *Mansoul* to hatch and plot and bring to pass treasonable designs to the grief of my Father and me, and to the utter destruction of *Mansoul*.

2 King. 1. 2, 3.

When Mr. *Loth-to-stoop* had heard this answer, he took his leave of *Emanuel* and departed, saying, that he would do word to his master concerning this whole affair. So he departed and came to *Diabolus* to *Mansoul*, and told him the whole of the matter, and how *Emanuel* would not admit, no not by any means, that he when he was once gone out, should for ever have any thing more to do, either in, or with any that are of the Town of *Mansoul*. When *Mansoul*, and *Diabolus* had heard this relation of things, they with one consent concluded to use their best endeavour to keep *Emanuel* out of *Mansoul*, and sent old *Ill-pause*, of whom you have heard before, to tell the Prince and his Captains so. So the old Gentleman came up to the top of *Eargate*, and called to the Camp for a hearing: who when they gave audience he said, I have in commandment from my high Lord to bid you to tell it to your Prince *Emanuel*, *That* Mansoul *and their King are resolved to stand and fall together, and that it is in vain for your Prince to think of ever having of* Mansoul *in his hand, unless he can take it by force.* So some went and told to *Emanuel* what old *Illpause*, a *Diabolonian* in *Mansoul*, had said. Then said the Prince, I must try the power of my sword, for I will not (for all the rebellions and repulses that *Mansoul* has made against me) raise my siege and depart, but will assuredly take my *Mansoul* and deliver it from the hand of her enemy. And with that he gave out a commandment that Captain *Boanerges*, Captain *Conviction*, Captain *Judgment*, and Captain *Execution* should forthwith march up to *Eargate* with Trumpets sounding, Colours

Loth-to-stoop departs.

A speech of old *Ill-pause* to the Camp.

Eph. 6. 17.

They must fight.

Preparations to the Battel.

flying, and with shouting for the battel. Also he would that Captain *Credence* should join himself with them. *Emanuel* moreover gave order that Captain *Goodhope*, and Captain *Charity* should draw themselves up before *Eye-gate*. He bid also that the rest of his Captains and their men should place themselves for the best of their advantage against the enemy round about the Town, and all was done as he had commanded. Then he bid that the word should be given forth, and the word was at that time, *Emanuel*. Then was an alarm sounded, and the battering Rams were plaid, and the slings did whirl stones into the Town amain, and thus the battel began. Now *Diabolus* himself did manage the Townsmen in the war, and that at every gate; wherefore their resistance was the more forcible, hellish, and offensive to *Emanuel*. Thus was the good Prince engaged and entertained by *Diabolus* and *Mansoul* for several days together. And a sight worth seeing it was to behold how the Captains of *Shaddai* behaved themselves in this war.

Boanerges plays the man.

And first for Captain *Boanerges* (not to undervalue the rest) he made three most fierce assaults, one after another, upon *Eargate*, to the shaking of the Posts thereof. Captain *Conviction* he also made up as fast with *Boanerges* as possibly he could, and both discerning that the Gate began to yield, they commanded that the Rams should still be played against it. Now Captain *Conviction* going up very near to the Gate, was with great force driven back, and received three wounds in the mouth. And those that rode *Reformades*, they went about to encourage the Captains.

Conviction wounded.

Angels.

For the valour of the two Captains made mention of before, the Prince sent for them to his Pavilion, and commanded that a while they should rest themselves, and that with somewhat they should be refreshed. Care also was taken for Captain *Conviction*, that he should be healed of his wounds, the Prince also gave to each of them a chain of gold, and bid them yet be of good courage.

Goodhope and *Charity* play the men at *Eyegate*.

Nor did Captain *Goodhope*, nor Captain *Charity* come behind in this most desperate fight, for they so well did behave themselves at *Eyegate*, that they had almost broken it quite open. These also had a reward from their Prince, as also had the rest

of the Captains, because they did valiantly round about the Town.

In this Engagement several of the Officers of *Diabolus* were slain, and some of the Townsmen wounded. For the Officers there was one Captain *Boasting* slain. This *Boasting* thought that no body could have shaken the Posts of *Eargate*, nor have shaken the heart of *Diabolus*. Next to him there was one Captain *Secure* slain; this *Secure* used to say that the *blind* and *lame* in *Mansoul* were able to keep the Gates of the Town against *Emanuel*'s army. This Captain *Secure* did Captain *Conviction* cleave down the head with a two handed-sword, when he received himself three wounds in his mouth.

Captain *Boasting* slain.

2 Sam. 5. 6.

Captain *Secure* slain.

Besides these there was one Captain *Bragman*, a very desperate fellow, and he was Captain over a band of those that threw fire-brands, arrows and death, he also received by the hand of Captain *Goodhope* at *Eyegate* a mortal wound in the breast.

Captain *Bragman* slain.

There was moreover one Mr. *Feeling*, but he was no Captain but a great stickler to encourage *Mansoul* to rebellion, he received a wound in the eye by the hand of one of *Boanerges* souldiers, and had by the Captain himself been slain, but that he made a sudden retreat.

Mr. *Feeling* hurt.

But I never saw *Wilbewill* so danted in all my life, he was not able to do as he was wont, and some say that he also received a wound in the leg, and that some of the men in the Princes army have certainly seen him limp as he afterwards walked on the wall.

Wilbewill hurt.

I shall not give you a particular account of the names of the souldiers that were slain in the Town, for many were maimed and wounded, and slain; for when they saw that the Posts of *Eargate* did shake, and *Eyegate* was well nigh broken quite open; and also that their Captains were slain; this took away the hearts of many of the *Diabolonians*, they fell also by the force of the shot that were sent by the golden slings into the midst of the Town of *Mansoul*.

Many of the Souldiers in *Mansoul* slain.

Of the Townsmen there was one *Love-no-good*, he was a Townsman, but a *Diabolonian*, he also received his mortal wound in *Mansoul*, but he died not very soon.

Love-no-good wounded.

Mr. *Illpause* also, who was the man that came along with *Diabolus* when at first he attempted the taking of *Mansoul*, he also received a grievous wound in the head, some say that his brain-pan was crackt; this I have taken notice of that he was never after this able to do that mischief to *Mansoul* as he had done in times past. Also old *Prejudice*, and Mr. *Anything* fled.

Illpause wounded.

Now when the battel was over, the Prince commanded that yet once more the White-flag should be set upon mount *Gracious* in sight of the Town of *Mansoul*; to shew that yet *Emanuel* had grace for the wretched Town of *Mansoul*.

The White flag hung out again.

When *Diabolus* saw the White-flag hanged out again, and knowing that it was not for him but *Mansoul*; he cast in his mind to play another prank, to wit to see if *Emanuel* would raise his siege and be gone upon promise of a *reformation*. So he comes down to the Gate one evening, a good while after the Sun was gone down, and calls to speak with *Emanuel*, who presently came down to the Gate, and *Diabolus* saith unto him.

Diabolus's new prank.

For as much as thou makest it appear by thy White flag that thou art wholly given to peace and quiet; I thought meet to acquaint thee that we are ready to accept thereof upon terms which thou maist admit.

His speech to *Emanuel*.

I know that thou art given to devotion, and that holiness pleases thee; yea that thy great end in making a war upon Mansoul, *is, that it may be an holy habitation. Well, draw off thy forces from the Town, and I will bend* Mansoul *to thy bow.*

First, *I will lay down all acts of hostility against thee, and will be willing to become thy deputy, and will as I have formerly been against thee, now serve thee in the Town of* Mansoul. *And more particularly,*

Diabolus would be *Emanuels* Deputy, and he would turn reformer.

1. *I will perswade* Mansoul *to receive thee for their Lord, and I know that they will do it the sooner when they shall understand that I am thy deputy.*

2. *I will shew them wherein they have erred, and that transgression stands in the way to life.*

3. *I will shew them the holy Law unto which they must conform, even that which they have broken.*

4. *I will press upon them the necessity of a reformation according to thy Law.*

5. *And moreover that none of these things may fail, I my self at my own proper cost and charge will set up and maintain a sufficient ministry, besides Lecturers, in* Mansoul.

6. *Thou shalt receive as a token of our subjection to thee continually year by year what thou shalt think fit to lay and levy upon us, in token of our subjection to thee.*

Then said *Emanuel* to him, O full of deceit, how movable are thy ways! how often hast thou changed and rechanged, if so be thou mightest still keep possession of my *Mansoul*, though as has been plainly declared before, I am the right heir thereof? Often hast thou made thy Proposals already, nor is this last a whit better than they.

The Answer.

2 Cor. 11. 14. *And failing to deceive when thou shewedst thy self in thy black; thou hast now transformed thy self into an Angel of light, and wouldest to deceive, be now as a minister of righteousness.*

'But know thou, O *Diabolus*, that nothing must be regarded 'that thou canst propound, for nothing is done 'by thee but to deceive; thou neither hast con-'science to God, nor love to the Town of *Man-'soul*; whence then should these thy sayings arise 'but from sinful craft and deceit? He that can 'of *list* and *will* propound what he pleases, and that wherewith 'he may destroy them that believe him, is to be abandoned 'with all that he shall say. But if righteousness be such a 'beauty-spot in thine eyes now, how is it that wickedness 'was so closely stuck to by thee before. But this is by 'the by.

Diabolus has no conscience to God, nor love to *Mansoul*.

'Thou talkest now of a reformation in *Mansoul*, and that 'thou thy self if I will please, will be at the head of that 'reformation, all the while knowing that the greatest pro-'ficiency that man can make in the Law, and the righteousness 'thereof, will amount to no more for the taking away of the 'curse from *Mansoul*, *than just nothing at all*, for a Law being

'broken by *Mansoul*, that had before upon a supposition of the 'breach thereof, a curse pronounced against him 'for it of God, can never by his obeying of 'the Law deliver himself therefrom. (To say 'nothing of what a reformation is like to be set 'up in *Mansoul*, when the Devil is become the '*corrector of vice*.) Thou know'st that all that 'thou hast now said in this matter is nothing 'but guile and deceit; and is as it was the *first*, so is it the '*last* card that thou hast to play. Many there be that do soon 'discern thee when thou shewest them thy *cloven foot*; but in 'thy *white*, thy *light*, and in thy *transformation* thou art seen 'but of a few. But thou shalt not do thus with my *Mansoul*, 'O *Diabolus*, for I do still love my *Mansoul*.

He knows that that will do no good which yet he propounds for the health of *Mansoul*.

'Besides, I am not come to put *Mansoul* upon works to 'live thereby, (should I do so, I should be like unto thee) but 'I am come that by me, and by what I have and shall do for '*Mansoul*, they may to my Father be reconciled, though by 'their sin they have provoked him to anger, and though by 'the Law they cannot obtain mercy.

'Thou talkest of subjecting of this Town to good, when 'none desireth it at thy hands. I am sent by 'my Father to possess it my self, and to guide it 'by the skilfulness of my hands into such a 'conformity to him as shall be pleasing in his sight. I will 'therefore possess it my self, I will dispossess and cast thee 'out: I will set up mine own standard in the midst of them: 'I will also govern them by new Laws, new Officers, new 'motives, and new ways: Yea, I will pull down this Town, 'and build it again, and it shall be as though it had not been, 'and it shall then be the glory of the whole Universe.

All things must be new in *Mansoul*.

When *Diabolus* heard this, and perceived that he was discovered in all his deceits, he was confounded and utterly put to a *nonplus*; but having in himself the fountain of iniquity, rage, and malice against both *Shaddai* and his Son, and the beloved Town of *Mansoul*, what doth he but strengthen himself what he could to give fresh Battel to the noble Prince *Emanuel?* So then, now we must have another fight before the Town of *Mansoul* is taken. Come up then to the Mountains you that love to see military

Diabolus confounded.

actions, and behold by both sides how the fatal blow is given; while one seeks to hold, and the other seeks to make himself master of the famous Town of *Mansoul*.

New preparations for to fight.

Diabolus therefore having withdrawn himself from the wall to his force that was in the heart of the Town of *Mansoul*, *Emanuel* also returned to the Camp; and both of them after their divers ways, put themselves into a posture fit to bid Battel one to another.

Diabolus despairs of holding of *Mansoul*, and therefore contrives to do it what mischief he can. Mar. 9. 26, 27.

Diabolus as filled with despair of retaining in his hands the famous Town of *Mansoul*, resolved to do what mischief he could (if indeed he could do any) to the army of the Prince, and to the famous Town of *Mansoul*, (For alas it was not the happiness of the silly Town of *Mansoul* that was designed by *Diabolus*, but the utter ruin and overthrow thereof); as now is enough in view. Wherefore he commands his Officers that they should then when they see that they could hold the Town no longer, do it what harm and mischief they could, renting and tearing of men, women and children. For, said he, we had better quite demolish the place, and leave it like a ruinous heap, than so leave it that it may be an habitation for *Emanuel*.

Emanuel again knowing that the next Battel would issue in his being made master of the place, gave out a Royal Commandment to all his Officers, high Captains, and men of War, to be sure to shew themselves men of War against *Diabolus*, and all *Diabolonians*; but favourable, merciful, and meek to all the old inhabitants of *Mansoul*. Bend therefore, said the Noble Prince, the hottest front of the Battel against *Diabolus* and his men.

The Battel joined, and they fight on both sides fiercely.

So the day being come, the command was given, and the Princes men did bravely stand to their arms; and did as before, bend their main force against *Eargate*, and *Eyegate*. The word was then, *Mansoul* is *Won*; so they made their assault upon the Town. *Diabolus* also as fast as he could with the main of his power, made resistance from within, and his high Lords, and chief Captains for a time fought very cruelly against the Princes Army.

But after three or four notable Charges by the Prince, and his Noble Captains, *Eargate* was broken open, and the bars and bolts wherewith it was used to be fast shut up against the Prince, was broken into a thousand pieces. Then did the Princes Trumpets *sound*, the Captains *shout*, the Town *shake*, and *Diabolus* retreat to his hold. Well, when the Princes forces had broken open the Gate, himself came up and did set his Throne in it; also he set his *standard* thereby, upon a mount that before by his men was cast up to place the mighty slings thereon. The mount was called mount *Hear-well*, there therefore the Prince abode, to wit, hard by the going in at the Gate. He commanded also that the Golden slings should yet be played upon the Town, especially against the *Castle*, because for shelter thither was *Diabolus* retreated. Now from *Eargate* the street was streight even to the house of Mr. *Recorder* that so was before *Diabolus* took the Town, and hard by his house stood the *Castle*, which *Diabolus* for a long time had made his irksome den. The Captains therefore did quickly clear that street by the use of their slings, so that way was made up to the heart of the Town. Then did the Prince command that Captain *Boanerges*, Captain *Conviction*, and Capt. *Judgment*, should forthwith march up the Town to the old *Gentlemans Gate. Then did the Captains in most warlike manner enter into the Town of *Mansoul*, and marching in with flying Colours, they came up to the *Recorders* house, (and that was almost as strong as was the Castle.) Battering Rams they took also with them to plant against the Castle-gates. When they were come to the house of Mr. *Conscience*, they knocked and demanded entrance. Now the old Gentleman not knowing as yet fully their design, kept his Gates shut all the time of this fight. Wherefore *Boanerges* demanded entrance at his Gates, and no man making answer, he gave it one stroke with the head of a Ram, and this made the old Gentleman *shake*, and his house to tremble and totter. Then came Mr. *Recorder* down to the Gate, and as he could with quivering lips, he asked who was there? *Boanerges* answered, We are the Captains and

Eargate broken open.

The Princes Standard set up, and the Slings are plaid still at the Castle.

* Conscience.

They go up to the *Recorders* house.

They demand entrance.

Commanders of the great *Shaddai*, and of the blessed *Emanuel* his Son, and we demand possession of your house for the use of our noble Prince. And with that the Battering Ram gave the Gate another shake: this made the old Gentleman tremble the more, yet durst he not but open the Gate: then the Kings forces marched in, namely the three brave Captains mentioned before. Now the *Recorders* house was a place of much convenience for *Emanuel*, not only because it was near to the Castle, and strong, but also because it was large, and fronted the Castle, the den where now *Diabolus* was; for he was *now* afraid to come out of his hold. As for Mr. *Recorder*, the Captains carried it very reservedly to him, as yet he knew nothing of the great designs of *Emanuel*; so that he did not know what judgment to make, nor what would be the end of such thundring beginnings. It was also presently noised in the Town, how the *Recorders* house was possessed, his rooms taken up, and his Palace made the seat of the War; and no sooner was it noised abroad but they took the alarm as warmly, and gave it out to others of his friends, (and you know as a snow-ball loses nothing by rolling) so in little time the whole Town was possessed, that they must expect nothing from the Prince but destruction; and the ground of the business was this, the *Recorder* was afraid, the *Recorder* trembled, and the Captains carried it strangely to the *Recorder*; so many came to see, but when they with their own eyes did behold the Captains in the Palace, and their battering Rams ever playing at the Castle-gates to beat them down; they were riveted in their fears, and it made them as in amaze. And, as I said, the man of the house would encrease all this, for whoever came to him, or discoursed with him, nothing would he talk of, tell them, or hear, but that death and destruction now attended *Mansoul*.

They go in.

They do keep themselves reserved from the *Recorder*.

His house the seat of War.

The office of Conscience when he is awakened.

For (quoth the old Gentleman) *you are all of you sensible that we all have been Traytors to that once despised, but now famously victorious and glorious Prince* Emanuel. *For he now, as you see, doth not only lye in close siege about us, but hath forced his entrance in at our Gates*; *moreover* Diabolus *flees before him,*

and he hath as you behold, made of my house a garrison against the Castle, where he is. I for my part have transgressed greatly (and he that is clean 'tis well for him.) But, I say, I have transgressed greatly in keeping of silence when I should have spoken, and in perverting of Justice when I should have executed the same. True, I have suffered something at the hand of Diabolus *for taking part with the Laws of King* Shaddai; *but that alas! what will that do! Will that make compensation for the Rebellions and Treasons that I have done, and have suffered without gainsaying, to be committed in the Town of* Mansoul? *O I tremble to think what will be the end of this so dreadful and so ireful a beginning!*

Now while these brave Captains were thus busie in the house of the old *Recorder*, Captain *Execution* was as busie in other parts of the Town, in securing the back-streets, and the walls. He also hunted the Lord *Wilbewill* sorely, he suffered him not to rest in any corner. He pursued him so hard, that he drove his men from him, and made him glad to thrust his head into a hole. Also this mighty Warrier did cut three of the Lord *Wilbewills* Officers down to the ground; one was old Mr. *Prejudice*, he that had his Crown crackt in the mutiny; this man was made by Lord *Wilbewill* Keeper of *Eargate*, and fell by the hand of Captain *Execution*. There was also one Mr. *Backward to all but naught*, and he also was one of Lord *Wilbewills* Officers, and was the Captain of the two Guns that once were mounted on the top of *Eargate*, he also was cut down to the ground by the hands of Captain *Execution*. Besides these two there was another, a third, and his name was Captain *Treacherous*, a vile man this was, but one that *Wilbewill* did put a great deal of confidence in, but him also did this Captain *Execution* cut down to the ground with the rest.

The brave Exploits of the Captain *Execution*.

Old *Prejudice* slain.

Backward to all but naught slain.

Treacherous slain.

He also made a very great slaughter among my Lord *Wilbewills* souldiers, killing many that were stout and sturdy, and wounding of many that for *Diabolus* were nimble and active. But all these were *Diabolonians*, there was not a man, a native of *Mansoul* hurt.

Other feats of War were also likewise performed by other

of the Captains, as at *Eyegate*, where Captain *Goodhope*, and Captain *Charity* had a charge, was great execution done; for the Captain *Goodhope* with his own hands slew one Captain *Blindfold*, the Keeper of that *Gate*; this *Blindfold* was Captain of a thousand men, and they were they that fought with *Mauls*; he also pursued his men, slew many, and wounded more, and made the rest hide their heads in corners.

Captain *Goodhope* doth slay Captain *Blindfold*.

There was also at that Gate Mr. *Illpause*, of whom you have heard before, he was an old man, and had a beard that reached down to his girdle, the same was he that was Orator to *Diabolus*, he did much mischief in the Town of *Mansoul*, and fell by the hand of Captain *Goodhope*.

And old *Illpause*.

What shall I say, the *Diabolonians* in these days lay dead in every corner, though too many yet were alive in *Mansoul*.

Now the old *Recorder*, and my Lord *Understanding* with some others of the chief of the Town, to wit such as knew they must stand and fall with the famous Town of *Mansoul*, came together upon a day, and after consultation had, did jointly agree to draw up a Petition, and to send it to *Emanuel*, now while he sat in the Gate of *Mansoul*. So they drew up their *Petition* to *Emanuel*, the Contents whereof were this, *That they the old inhabitants of the now deplorable Town of* Mansoul, *confessed their sin, and were sorry that they had offended his Princely Majesty, and prayed that he would spare their lives.*

The old Townsmen meet and consult.

The Town does petition, and are answered with silence.

Unto this Petition he gave no answer at all, and that did trouble them yet so much the more. Now all this while the Captains that were in the *Recorders* house were playing with the battering Rams at the Gates of the Castle to beat them down. So after some time, labour and travel, the Gate of the Castle that was called *Impregnable*, was beaten open, and broken into several splinters; and so a way made to go up to the hold in which *Diabolus* had hid himself. Then was tidings sent down to *Eargate*, for *Emanuel* still abode there, to let him know that a way was made in at the Gates of the Castle of *Mansoul*. But Oh! how the Trumpets at the tidings sounded throughout the Princes

The Castle-Gates broke open.

Camp, for that now the War was so near an end, and *Mansoul* it self of being set free.

Emanuel marches into *Mansoul.*

Then the Prince arose from the place where he was, and took with him such of his men of War as were fittest for *that* Expedition, and marched up the street of *Mansoul* to the old *Recorders* house.

Now the Prince himself was clad all in Armour of Gold, and so he marched up the Town with his Standard born before him; but he kept his countenance much reserved all the way as he went, so that the people could not tell how to gather to themselves love or hatred by his looks. Now as he marched up the street, the Townsfolk came out at every door to see, and could not but be taken with his person, and the glory thereof, but wondred at the reservedness of his countenance; for as yet he spake more to them by his actions and works, than he did by words or smiles. But also poor *Mansoul*, (as in such cases all are apt to do) they interpreted the carriages of *Emanuel* to them, as did *Josephs* Brethren his to them, even all the quite contrary way: For thought they, if *Emanuel* loved us, he would shew it to us by word or carriage, but none of these he doth, therefore *Emanuel* hates us. Now if *Emanuel* hates us, then *Mansoul* shall be slain, then *Mansoul* shall become a dunghill. They knew that they had transgressed his Fathers Law, and that against him they had been in with *Diabolus* his enemy. They also knew that the Prince *Emanuel* knew all this; for they were convinced that he was as an Angel of God, to know all things that are done in the earth. And this made them think that their condition was miserable, and that the good Prince would make them desolate.

How they interpret *Emanuels* carriages.

And thought they, what time so fit to do this in as now, when he has the bridle of *Mansoul* in his hand. And this I took special notice of, that the inhabitants (notwithstanding all this) could not; no, they could not, when they see him march through the Town, but cringe, bow, bend, and were ready to lick the dust of his feet. They also wished a thousand times over, that he would become their Prince and Captain, and would become their protection. They would also one to another talk of the comeliness of his Person, and how much for glory and valour he outstript the great ones of the world.

But poor hearts, as to themselves their thoughts would change, and go upon all manner of Extreams. Yea through the working of them backward and forward, *Mansoul* became as a ball tossed, and as a rolling thing before the whirlwind.

He comes up to the Castle, and commands *Diabolus* to surrender himself.

Now when he was come to the Castle-Gates, he commanded *Diabolus* to appear and to surrender himself into his hands. But Oh how loth was the beast to appear! how he stuck at it! how he shrunk! I how he cringed! yet out he came to the Prince. Then *Emanuel* commanded, and they took *Diabolus* and bound him fast in chains, the better to reserve him to the Judgment that he had appointed for him. But *Diabolus* stood up to intreat for himself that *Emanuel* would not send him into the deep, but suffer him to depart out of *Mansoul* in peace.

He is taken and bound in chains.

When *Emanuel* had taken him and bound him in chains, he led him into the *Market-place*, and there before *Mansoul*, stript him of his armour in which he boasted so much before. This now was one of the acts of Triumph of *Emanuel* over his enemy, and all the while that the Giant was stripping, the Trumpets of the Golden Prince did sound amain; the Captains also shouted, and the souldiers did sing for joy.

Mansoul must behold it.

Then was *Mansoul* called upon to behold the beginning of *Emanuels* Triumph over him in whom they so much had trusted, and of whom they so much had boasted in the days when he flattered them.

Ephes. 4. He is bound to his Chariot-wheels.

Thus having made *Diabolus* naked in the eyes of *Mansoul*, and before the Commanders of the Prince; in the next place he commands that *Diabolus* should be bound with chains to his chariot wheels. Then leaving of some of his forces, to wit, Captain *Boanerges*, and Captain *Conviction*, as a guard for the Castle-gates, that resistance might be made on his behalf, (if any that heretofore followed *Diabolus* should make an attempt to possess it) he did ride in triumph over him quite through the Town of *Mansoul*, and so out at, and before the Gate called *Eyegate*, to the Plain where his Camp did lye.

The Prince rides in Triumph over him, in the sight of *Mansoul*.

But you cannot think unless you had been there (as I was) what a shout there was in *Emanuels* Camp when they saw the *Tyrant* bound by the hand of their noble Prince, and tyed to his Chariot-wheels!

And they said, He hath led captivity captive, he hath spoiled Principalities and Powers, *Diabolus* is subjected to the power of his sword, and made the object of all derision.

They sing.

Those also that rode *Reformades*, and that came down to see the Battel, they shouted with that greatness of voice, and sung with such melodious notes, that they caused them that dwell in the highest Orbs to open their windows, put out their heads, and look down to see the cause of that Glory.

The *Reformades* joy.

Luk. 15. 7, 10.

The Townsmen also, so many of them as saw this sight, were as it were, while they looked, betwixt the earth and the Heavens. True, they could not tell what would be the issue of things as to them, but all things were done in such excellent methods; and I cannot tell how, but things in the management of them seemed to cast a smile towards the Town, so that their eyes, their heads, their hearts, and their minds, and all that they had were taken and held while they observed *Emanuels* order.

The men of *Mansoul* taken with *Emanuel*.

So when the brave Prince had finished this part of his Triumph over *Diabolus* his foe, he turned him up in the midst of his contempt and shame, having given him a charge no more to be a possessor of *Mansoul*. Then went he from *Emanuel*, and out of the midst of his Camp to inherit the parched places in a salt land, seeking rest but finding none.

Mat. 12. 43.

Now Captain *Boanerges* and Captain *Conviction* were both of them men of very great majesty, their faces were like the faces of Lions, and their words like the roaring of the Sea; and they still quartered in Mr. *Consciences* house, of whom mention was made before. When therefore the high and mighty Prince had thus far finished his Triumph over *Diabolus*, the Townsmen had more leisure to view and to behold the actions of these noble Captains. But the

The carriage of *Boanerges*, and of Captain *Conviction* do crush the spirit of *Mansoul*.

Captains carried it with that terrour and dread in all that they did (and you may be sure that they had private instructions so to do) that they kept the Town under continual heart-aking, and caused (in their apprehension) the well-being of *Mansoul* for the future, to hang in doubt before them, so that (for some considerable time) they neither knew what rest or ease, or peace, or hope meant.

Nor did the Prince himself, as yet, *abide* in the Town of *Mansoul*, but in his Royal Pavilion in the Camp, and in the midst of his Fathers forces. So at a time convenient, he sent special Orders to Captain *Boanerges* to summons *Mansoul*, the whole of the Townsmen, into the Castle yard, and then and there before their faces, to take my Lord *Understanding*, Mr. *Conscience*, and that notable one the Lord *Wilbewill*, and put *them* all three in Ward, and that they should set a strong Guard upon them there, until his pleasure concerning them were further known. The which orders when the Captains had put *them* in execution, made no small addition to the fears of the Town of *Mansoul*: for now to their thinking, were their former fears of the ruin of *Mansoul* confirmed. Now, what death they should die, and how long they should be in dying, was that which most perplexed their heads and hearts: yea, they were afraid that *Emanuel* would command them all into the deep, the place that the Prince *Diabolus* was afraid of; for they knew that they had deserved it. Also to die by the sword in the face of the Town, and in the open way of disgrace, from the hand of so good and so holy a Prince, that (too) troubled them sore. The Town was also greatly troubled for the men that were committed to Ward, for that they were their stay and their guide, and for that they believed that if those men were cut off, their execution would be but the beginning of the ruin of the Town of *Mansoul*. Wherefore what do they, but together with the men in prison, draw up a Petition to the Prince, and sent it to *Emanuel* by the hand of Mr. *Wouldlive*. So he went and came to the Princes quarters, and presented the Petition: the sum of which was this.

The Prince commands, & the Captains put the three chief of *Mansoul* in Ward.

Mansoul greatly distressed.

They send a Petition to *Emanuel* by the hand of Mr. *Wouldlive*.

Great and wonderful Potentate, Victor over Diabolus, *and Conqueror of the Town of* Mansoul: *We the miserable inhabitants of that most woful Corporation, do humbly beg that we may find favour in thy sight, and remember not against us former transgressions, nor yet the sins of the chief of our Town, but spare us according to the greatness of thy mercy, and let us not die, but live in thy sight: so shall we be willing to be thy servants, and if thou shalt think fit, to gather our meat under thy Table.* Amen.

So the Petitioner went as was said with his Petition to the Prince, and the Prince took it at his hand, but sent him away with silence. This still afflicted the Town of *Mansoul*, but yet considering that now they must either Petition, or die; for now they could not do any thing else; therefore they consulted again, and sent another Petition, and this Petition was much after the form and method of the former.

They are answered with silence.

But when the Petition was drawn up, by whom should they send it, was the next question; for they would not send this by him by whom they sent the first, (for they thought that the Prince had taken some offence at the manner of his deportment before him), so they attempted to make Captain *Conviction* their messenger with it, but he said, *That he neither durst nor would petition Emanuel for Traytors*; *nor be to the Prince an Advocate for Rebels*. Yet withal, said he, our Prince is good, and you may adventure to send it by the hand of one of your Town; provided he went with a rope about his head, and pleaded nothing but mercy.

They Petition again.

They cannot tell by whom to send it.

Well, they made through fear their delays as long as they could, and longer than delays were good, but fearing at last the dangerousness of them, they thought, but with many a fainting in their minds, to send their Petition by Mr. *Desires-awake*; so they sent for Mr. *Desires-awake*; now he dwelt in a very mean cottage in *Mansoul*, and he came at his neighbours request. So they told him what they had done, and what they would do concerning Petitioning, and that they did desire of him that he would go therewith to the Prince.

Then said Mr. *Desires-awake*, Why should not I do the best I can to save so famous a Town as *Mansoul* from deserved destruction? They therefore delivered the Petition to him, and told him how he must address himself to the Prince, and wisht him ten thousand good speeds. So he comes to the Princes Pavilion, as the first, and asked to speak with his Majesty: so word was carried to *Emanuel*, and the Prince came out to the man. When Mr. *Desires-awake* saw the Prince, he fell flat with his face to the ground, and cried out, *O that Mansoul might live before thee*! and with that he presented the Petition. The which when the Prince had read, he turned away for a while and wept, but refraining himself he turned again to the man (who all this while lay crying at his feet as at the first) and said to him, *Go thy way to thy place, and I will consider of thy requests.*

Mr. *Desires-awake* goes with the Petition to the Prince.

His Entertainment.

Now you may think that they of *Mansoul* that had sent him, what with guilt, and what with fear, lest their Petition should be rejected, could not but look with many a long look, and that too with strange workings of heart, to see what would become of their Petition: At last they saw their messenger coming back; so when he was come, they asked him how he fared, what *Emanuel* said? and what was become of the Petition. But he told them that he would be silent till he came to the *Prison* to my Lord *Mayor*, my Lord *Wilbewill*, and Mr. *Recorder*. So he went forwards towards the Prison-house, where the men of *Mansoul* lay bound. But Oh! what a multitude flocked after to hear what the messenger said. So when he was come and had shewn himself at the Grate of the Prison, my Lord *Mayor* himself lookt as white as a clout, the *Recorder* also did quake: but they asked and said, *Come, good Sir, what did the great Prince say to you?* Then said Mr. *Desires-awake* when I came to my Lords Pavilion, I called, and he came forth; so I fell prostrate at his feet, and delivered to him my Petition, (for the greatness of his person, and the glory of his countenance would not suffer me to stand upon my legs.) Now as he received the Petition, I cried, *O that* Mansoul *might live before thee*! So when for a while he had looked thereon, he turned him about and said to his servant, *Go thy*

His return and answer to them that sent him.

way to thy place again, and I will consider of thy requests. The messenger added moreover, and said, *The Prince to whom you sent me, is such a one for beauty and glory, that whoso sees him must both love and fear him: I for my part can do no less, but I know not what will be the end of these things.* At this answer they were all at a stand, both they in prison, and they that followed the messenger thither to hear the news, nor knew they what, or what manner of interpretation to put upon what the Prince had said. Now when the prison was cleared of the throng, the prisoners among themselves began to Comment upon *Emanuels* words. My Lord Mayor said, *That the answer did not look with a rugged face*; *but* Wilbewill *said, it betokened evil*; *and the* Recorder, *that it was a messenger of death.* Now they that were left, and that stood behind, and so could not so well hear what the Prisoners said, some of them catcht hold of one piece of a sentence, and some on a bit of another, some took hold of what the messenger said, and some of the prisoners judgment thereon, so none had the right understanding of things; but you cannot imagin what work these people made, and what a confusion there was in *Mansoul* now.

Mansoul confounded at the answer.

The Prisoners judgment upon the Princes answer.

Misgiving thoughts breed confusion in *Mansoul.*

For presently they that had heard what was said, flew about the Town, one crying one thing, and another the quite contrary, and both were sure enough they told true, for they did hear they said with their ears what was said, and therefore could not be deceived. One would say, *We must all be killed*; another would say, *We must all be saved*; and a third would say, *that the Prince would not be concerned with* Mansoul; and a fourth, *that the prisoners must be suddenly put to death.* And as I said, every one stood to it, that he told his tale the rightest; and that all others but he were out. Wherefore *Mansoul* had now molestation upon molestation, nor could any man know on what to rest the sole of his foot; for one would go by now, and as he went, if he heard his neighbour tell his tale, to be sure he would tell the quite contrary, and both would stand in it that he told the truth. Nay some of them had got this story by the end, *That the Prince did intend to put* Mansoul *to the sword.* And now

Mansoul in perplexity.

it begun to be dark, wherefore poor *Mansoul* was in sad perplexity all that night until the morning.

But so far as I could gather by the best information that I could get, all this hubbub came through the words that the *Recorder* said, when he told them, That in his Judgment the Princes answer was *a messenger of death*. 'Twas this that fired the Town, and that began the fright in *Mansoul*; for *Mansoul* in former times did use to count that Mr. *Recorder* was a Seer, and that his sentence was equal *to the best of Oracles*; and thus was *Mansoul* a terrour to it self.

What will guilt do.

And now did they begin to feel what was the effects of stubborn rebellion, and unlawful resistance against their Prince. I say they now began to feel the effects thereof by guilt and fear that now had swallowed them up; and who more involved in the one but they that were most in the other, to wit the chief of the Town of *Mansoul?*

To be brief, when the fame of the fright was out of the Town, and the prisoners had a little recovered themselves, they take to themselves some heart, & think to Petition the Prince for life again. So they did draw up a 3*d* Petition, the Contents whereof was this.

They resolve to Petition again.

Prince Emanuel *the Great, Lord of all Worlds, and master of Mercy, we thy poor wretched, miserable, dying Town of* Mansoul, *do confess unto thy great and glorious Majesty, that we have sinned against thy Father and thee, and are no more worthy to be called thy* Mansoul, *but rather to be cast into the pit. If thou wilt slay us, we have deserved it. If thou wilt condemn us to the deep, we cannot but say thou art righteous. We cannot complain whatever thou dost, or however thou carriest it towards us. But Oh! let mercy reign! and let it be extended to us! O let mercy take hold upon us, and free us from our transgressions, and we will sing of thy mercy, and of thy judgment.* Amen.

Their Petition.

This Petition when drawn up was designed to be sent to the Prince as the first, but who should carry it, that was the question. Some said, let him do it that went with the first, but others thought not good to do that, and that because he sped no better. Now there

Prayer attended with difficulty.

was an old man in the Town, and his name was Mr. *Good-deed*. A man that bare only the name, but had nothing of the nature of the thing; now some were for sending of him, but the *Recorder* was by no means for that: *For*, said he, *we now stand in need of, and are pleading for mercy, wherefore to send our Petition by a man of this name will seem to cross the Petition it self; should we make Mr.* Good-deed *our messenger, when our Petition cries for mercy?*

Old *Good-deed* propounded as a fit person to carry the Petition, the old *Recorder* opposes it, and he is rejected.

Besides, quoth the old Gentleman, *should the Prince now, as he receives the Petition, ask him, and say, What is thy name? as no body knows but he will; and he should say, Old* Good-deed; *what, think you, would* Emanuel *say but this, Ay, is old* Good-deed *yet alive in* Mansoul, *then let old* Good-deed *save you from your distresses. And if he says so, I am sure we are lost, nor can a thousand of old* Good-deeds *save* Mansoul.

After the *Recorder* had given in his reasons why old *Good-deed* should not go with this Petition to *Emanuel*; the rest of the prisoners and chief of *Mansoul* opposed it also, and so old *Good-deed* was laid aside, and they agreed to send Mr. *Desires-awake* again; so they sent for him, and desired him that he would a second time go with their Petition to the Prince, and he readily told them he would. But they bid him that in any wise he should take heed that in no word or carriage he gave offence to the Prince, for by doing so, for ought we can tell, you may bring *Mansoul* into utter destruction, said they.

Now Mr. *Desires-awake*, when he saw that he must go of this Errand, besought that they would grant that Mr. *Wet-eyes* might go with him. Now this *Wet-eyes* was a near neighbour of Mr. *Desires*, a poor man, a man of a broken spirit, yet one that could speak well to a Petition. So they granted that he should go with him. Wherefore they address themselves to their business; Mr. *Desires* put a rope upon his head, and Mr. *Wet-eyes* went with hands wringing together. Thus they went to the Princes Pavilion.

Mr. *Desires-awake* goes again and takes one *Wet-eyes* with him.

Now when they went to Petition this third time, they were not without thoughts that by often coming they might be a burden to the Prince. Wherefore when they were come to

the door of his Pavilion, they first made their apology for themselves, and for their coming to trouble *Emanuel* so often; and they said, That they came not hither to day, *for that they delighted in being troublesome, or for that they delighted to hear themselves talk; but for that necessity caused them to come to his Majesty; they could, they said, have no rest day nor night, because of their transgressions against* Shaddai, *and against* Emanuel *his Son. They also thought that some misbehaviour of Mr.* Desires-awake *the last time might give distaste to his Highness; and so cause that he returned from so merciful a Prince empty, and without countenance.* So when they had made this apology, Mr. *Desires-awake* cast himself prostrate upon the ground as at the first, at the feet of the mighty Prince, saying, *Oh! that Mansoul might live before thee!* and so he delivered his Petition. The Prince then having read the Petition, turned aside a while as before, and coming again to the place where the Petitioner lay on the ground, he demanded what his name was, and of what esteem in the account of *Mansoul*? for that he above all the multitude in *Mansoul* should be sent to him upon *such* an *Errand.* Then said the man to the Prince, *O let not my Lord be angry; and why enquirest thou after the name of such a dead dog as I am? Pass by I pray thee, and take not notice of who I am, because there is, as thou very well knowest, so great a disproportion between me and thee. Why the Townsmen chose to send me on this Errand to my Lord, is best known to themselves, but it could not be, for that they thought that I had favour with my Lord. For my part I am out of charity with my self, who then should be in love with me? yet live I would, and so would I, that my Townsmen should; and because both they and my self are guilty of great transgressions, therefore they have sent me, and I am come in their names to beg of my Lord for mercy. Let it please thee therefore to incline to mercy, but ask not what thy servants are.*

Their Apology for their coming again.

The Prince talketh with them.

Mr. *Desires* free speech to his Prince.

Then said the Prince, And what is he that is become thy companion in this so weighty a matter? So Mr. *Desires* told *Emanuel*, that he was a poor neighbour of his, and one of his most intimate Associates, and his name said he, may it please your most excellent Majesty, is *Wet-eyes* of the Town of *Mansoul.* I know that there are many of that name that are

naught, but I hope 'twill be no offence to my Lord, that I have brought my poor neighbour with me.

Then Mr. *Wet-eyes* fell on his face to the ground, and made this Apology for his coming with his neighbour to his Lord.

Mr. *Wet-eyes* Apology for his coming with his neighbor.

'O my Lord, quoth he, what I am, I know not my self, 'nor whether my name be feigned or true, 'especially when I begin to think what some 'have said, namely that this name was given 'me, because Mr. *Repentance* was my Father. 'Good men have bad children, and the sincere 'do oftentimes beget hypocrites. My mother also called me 'by this name from my Cradle, but whether because of the 'moistness of my brain, or because of the softness of my heart, 'I cannot tell. I see dirt in mine own tears, and filthiness in 'the bottom of my prayers. But I pray thee (and all this 'while the Gentleman wept) that thou wouldest not remember 'against us our transgressions, nor take offence at the unquali-'fiedness of thy servants, but mercifully pass by the sin of '*Mansoul*, and refrain from the glorifying of thy grace no 'longer.

So at his bidding they arose, and both stood trembling before him, and he spake to them to this purpose.

The Princes answer.

'The Town of *Mansoul* hath grievously rebelled against 'my Father, in that they have rejected him from 'being their King, and did chuse to themselves 'for their Captain, a lyer, a murderer, and a 'runnagate-slave. For this *Diabolus*, and your pretended 'Prince, though once so highly accounted of by you, made 'rebellion against my Father and me, even in our palace and 'highest Court there, thinking to become a Prince and King.

The Original of *Diabolus*.

'But being there timely discovered and appre-'hended, and for his wickedness bound in chains, 'and separated to the pit with those that were his 'companions, he offered himself to you, and you have received 'him.

'Now this is, and for a long time hath been an high affront 'to my Father; wherefore my Father sent to you a powerful 'army to reduce you to your obedience. But you know how 'those men, their Captains, and their Counsels were esteemed

'of you, and what they received at your hand. You rebelled 'against them, you shut your Gates upon them, you bid them 'battel, you fought them, and fought for *Diabolus* against them. 'So they sent to my Father for more power, and I with my 'men are come to subdue you. But as you treated the servants, 'so you treated their Lord. You stood up in hostile manner 'against me, you shut up your Gates against me, you turned 'the deaf ear to me, and resisted as long as you could; but 'now I have made a conquest of you. Did you cry me mercy 'so long as you had hopes that you might prevail against me? 'But now I have taken the Town, you cry; but why did you 'not cry before, when the white flag of my Mercy, the red flag 'of Justice, and the black flag that threatened Execution, were 'set up to cite you to it? Now I have conquered your *Diabolus*, 'you come to me for favour; but why did you not help me 'against the mighty? Yet I will consider your petition, and 'will answer it so as will be for my glory.

'Go bid Captain *Boanerges*, and Captain *Conviction*, bring 'the prisoners out to me into the Camp to morrow, and say 'you to Captain *Judgment*, and Captain *Execution*; Stay you in 'the Castle, and take good heed to your selves that you keep all 'quiet in *Mansoul* until you shall hear further from me: and with that he turned himself from them, and went into his Royal pavilion again.

So the petitioners having received this answer from the Prince, returned as at the first, to go to their companions again. But they had not gone far, but thoughts began to work in their minds, that no mercy as yet was intended by the prince to *Mansoul:* so they went to the place where the prisoners lay bound; but these workings of mind about what would become of *Mansoul*, had such strong power over them, that by that they were come unto them that sent them, they were scarce able to deliver their message.

But they came at length to the Gates of the Town (now the Townsmen with earnestness were waiting for their return) where many met them to know what answer was made to the Petition. Then they cried out to those that were sent, What news from the Prince, and what hath *Emanuel* said? But they said, that they must (as afore) go up to the prison, and there deliver their message. So away they went to the prison with

a * *multitude* at their heels. Now when they were come to the Grates of the prison, they told the first part of *Emanuels* speech to the prisoners, to wit, how he reflected upon their disloyalty to his Father and himself, and how they had chose, and closed with *Diabolus*, had fought for him, hearkened to him, and been ruled by him, but had despised him and his men. This made the prisoners look pale, but the messengers proceeded, and said, *He*, the Prince, said moreover, *that yet he would consider your Petition, and give such answer thereto as would stand with his glory*. And as these words were spoken, Mr. *Wet-eyes* gave a great sigh. At this they were all of them struck into their dumps, and could not tell what to say; fear also possest them in marvellous manner, and death seem'd to sit upon some of their *Eyebrows*. Now there was in the company a notable sharp-witted fellow, a mean man of estate, and his name was old *Inquisitive*, this man asked the *Petitioners* if they had told out every whit of what *Emanuel* said. And they answered, *Verily no*. Then said *Inquisitive*, I thought so indeed. Pray what was it more that he said unto you? Then they paused awhile, but at last they brought out all, saying, the Prince did bid us, bid Captain *Boanerges*, and Captain *Conviction* bring the prisoners down to him to morrow, and that Captain *Judgment*, and Captain *Execution* should take charge of the Castle and Town till they should hear further from him. They said also, *That when the Prince had commanded them thus to do, he immediately turned his back upon them, and went into his Royal Pavilion.*

* Of Inquisitive thoughts.

The messengers in telling their tale, fright the prisoners.

Old Inquisitive.

But, O how this return, and specially this last clause of it, *that the prisoners must go out to the Prince into the Camp*, brake all their loins in pieces! Wherefore with one voice they set up a cry that reached up to the Heavens. This done, each of the three prepared himself to die (and the * *Recorder* said unto them, *This was the thing that I feared*), for they concluded that to morrow by that the Sun went down, they should be tumbled out of the world. The whole Town also counted of no other, but that in their time and order they must all drink of the same cup. Wherefore the Town of *Mansoul* spent that night in mourning and sackcloth, and ashes.

* Conscience.

The prisoners also when the time was come for them to go down before the Prince, dressed themselves in mourning *attire*, with *ropes* upon their head. The whole Town of *Mansoul* also, shewed themselves upon the wall, all clad in *mourning* weeds, if perhaps the Prince with the sight thereof might be moved with compassion. But Oh how the * *Busie bodies* that were in the Town of *Mansoul*, did now concern themselves! they did run here and there through the streets of the Town by companies, crying out as they ran in tumultuous wise, one after one manner, and another the quite contrary, to the almost utter distraction of *Mansoul*.

* Vain thoughts.

Well, the time is come that the prisoners must go down to the Camp, and appear before the Prince. And thus was the manner of their going down: Captain *Boanerges* went with a guard before them, and Captain *Conviction* came behind, and the prisoners went down bound in chains in the midst; so I say (the prisoners went in the midst, and) the Guard went with flying Colours behind and before, but the prisoners went with drooping spirits.

The prisoners had to trial.

Or more particularly thus:

The prisoners went down all in Mourning, they put ropes upon themselves; they went on smiting of themselves on the breasts, but durst not lift up their eyes to Heaven. Thus they went out at the Gate of *Mansoul*, till they came into the midst of the Princes army, the sight and glory of which did greatly heighten their affliction. Nor could they now longer forbear, but cry out aloud, *O unhappy men! O wretched men of Mansoul!* Their Chains still mixing *their dolorous notes* with the cries of the prisoners, made the noise more lamentable.

How they went.

So when they were come to the door of the Princes Pavilion, they cast themselves prostrate upon the place; then one went in and told his Lord that the prisoners were come down. The Prince then ascended a Throne of State, and sent for the prisoners in; who when they came, did tremble before him, also they covered their faces with shame. Now as they drew near to the place where he sat, they threw themselves down before him; then said the Prince to the Captain *Boanerges*, Bid the prisoners stand upon their feet: then they stood trembling

They fall down prostrate before him.

before him, and he said, *Are you the men that heretofore were the servants of Shaddai?* And they said, *Yes, Lord, yes.* Then said the Prince again, *Are you the men that did suffer your selves to be corrupted, and defiled by that abominable one Diabolus?* And they said, We did more than suffer it, Lord; for we chose it of our own mind. The Prince asked further, saying, *Could you have been content that your slavery should have continued under his tyranny as long as you had lived?* Then said the prisoners, *Yes, Lord, yes*; for his ways were *pleasing* to our flesh, and we were grown aliens to a better state. *And did you*, said he, *when I came up against this Town of Mansoul, heartily wish that I might not have the victory over you?* *Yes*, Lord, *yes*, said they. Then said the Prince, *And what punishment is it, think you, that you deserve at my hand for these and other your high and mighty sins?* And they said, *Both death and the deep, Lord; for we have deserved no less.* He asked again, *If they had ought to say for themselves, why the sentence that they confessed that they had deserved, should not be passed upon them?* And they said, We can say nothing, Lord; thou art *just*, for we have sinned. Then said the Prince, *And for what are those ropes on your heads?* The prisoners answered, These * ropes are to bind us withal to the place of Execution, if mercy be not pleasing in thy sight. So he further asked, *If all the men in the Town of Mansoul were in this confession, as they?* And they answered, *All the * natives, Lord*; but for the * *Diabolonians* that came into our Town when the Tyrant got possession of us, we can say nothing for them.

They are upon their trial.

They condemn themselves.

* Sins. Prov. 5. 22.

Powers of the Soul.

* Corruptions and lusts.

Then the Prince commanded that an * *Herald* should be called, and that he should in the midst, and throughout the Camp of *Emanuel* proclaim, and that with sound of Trumpet, that the Prince, the Son of *Shaddai*, had in his Fathers name, and for his Fathers glory, gotten a perfect conquest and victory over *Mansoul*, and *that the prisoners should follow him and say, Amen.* So this was done as he had commanded. And presently the * Musick that was in the upper region sounded *melodiously.* The *Captains* that were in the

* A victory proclaimed.

* Joy for the victory.

Camp shouted, and the *Souldiers* did sing Songs of Triumph to the Prince, the *Colours* waved in the wind, and great joy was every where, only it was wanting as yet in the hearts of the men of *Mansoul.*

They are pardoned, and are commanded to proclaim it to morrow in *Mansoul.*

Then the Prince called for the prisoners to come and to stand again before him, and they came and stood trembling. And he said unto them, *The sins, trespasses, iniquities that you with the whole Town of Mansoul, have from time to time committed against my Father and me, I have power and commandment from my Father to forgive to the Town of Mansoul; and do forgive you accordingly.* And having so said, he gave them written in Parchment, and sealed with seven Seals, a large and general pardon, commanding both my Lord *Mayor*, my Lord *Wilbewill*, and Mr. *Recorder*, to proclaim, and cause it to be proclaimed to morrow by that the Sun is up, throughout the whole Town of *Mansoul.*

Their rags are taken from them. Isa. 61. 3.

Moreover the Prince stript the Prisoners of their mourning weeds, and gave them beauty for ashes, the oyl of joy for mourning, and the garment of praise for the spirit of heaviness.

A strange alteration.

Then he gave to each of the three, *Jewels* of Gold, and *precious* stones, and took away their *ropes*, and put chains of Gold about their necks, and *Ear-rings* in their ears. Now the prisoners when they did hear the gracious words of Prince *Emanuel*, and had beheld all that was done unto them, fainted almost quite away; for the grace, the benefit, the pardon, was sudden, glorious, and so big, that they were not able without staggering to stand up under it. Yea, my Lord *Wilbewill* swounded out-right, but the Prince stept to him, put his everlasting arms under him, imbraced him, kissed him, and bid him be of good cheer, for all should be performed according to his word. He also did kiss and imbrace, and smile upon the other two that were *Wilbewills* companions, saying, take these as further tokens of my love, favour and compassions to you: and I charge you that you Mr. *Recorder* tell in the Town of *Mansoul* what you have heard and seen.

Their guilt.

Then were their *Fetters* broken to pieces before their faces, and cast into the air, and their *steps* were enlarged under them. Then they fell down at the feet of

the *Prince*, and kissed his feet, and wetted them with tears; also they cried out with a mighty strong voice, saying, *Blessed be the glory of the Lord from this place.* So they were bid rise up, and go to the Town, and tell to *Mansoul* what the Prince had done. He commanded also that one with a *Pipe* and *Tabor* should go and play before them all the way into the Town of *Mansoul.* Then was fulfilled what they never looked for, and they were made to possess that which they never dreamt of. The Prince also called for the noble Captain *Credence*, and commanded that he and some of his Officers should march before the Noble men of *Mansoul* with flying Colours into the Town. He gave also unto Captain *Credence* a charge that about that time that the *Recorder* did read the general pardon in the Town of *Mansoul*, that at that very time he should with flying Colours march in at *Eyegate* with his ten thousands at his feet, and that he should so go until he came by the high street of the Town, up to the *Castle gates*, and that himself should take possession thereof against his Lord came thither. He commanded moreover that he should bid Captain *Judgment*, and Captain *Execution* to leave the strong-hold *to him*, and to withdraw from *Mansoul*, and to return into the Camp with speed unto the Prince.

They are sent home with Pipe and Tabor.

Captain *Credence* guards them home.

When Faith and Pardon meet together, *Judgment* and *Execution* depart from the heart.

And now was the Town of *Mansoul* also delivered from the terrour of the first four Captains and their men.

Well, I told you before how the prisoners were entertained by the noble Prince *Emanuel*, and how they behaved themselves before him, and how he sent them away to their home with *Pipe* and *Tabor* going before them. And now you must think that those of the Town that had all this while waited to hear of their death, could not but be exercised with sadness of mind, and with thoughts that pricked like thorns. Nor could their thoughts be kept to any one point; the wind blew with them all this while at great uncertainties, yea their hearts were like a balance that had been disquieted with shaking hand. But at last as they with many a long look looked over the wall of *Mansoul*, they thought that they saw some returning to the Town; and thought again, who should they be too, who

should they be! at last they discerned that they were the prisoners; but can you imagin how their hearts were surprized with wonder! specially when they perceived also in what equipage, and with what honour they were sent home! they went down to the Camp in Black, but they came back to the Town in *White*; they went down to the Camp in *ropes*, they came back in chains of *Gold*; they went down to the Camp with their feet in *fetters*, but came back with their *steps inlarged under them*; they went also to the Camp, *looking* for death, but they came back from thence with *assurance* of life; they went down to the Camp with *heavy* hearts, but came back again with *Pipe and Tabor* playing before them. So, so soon as they were come to *Eyegate*, the poor and tottering Town of *Mansoul*, adventured to give a shout; *and they gave such a shout as made the Captains in the Princes army leap at the sound thereof.* Alas! for them poor hearts, who could blame them, since their dead friends were come to life again? for 'twas to them as life from the dead, to see the ancients of the Town of *Mansoul* to shine in such splendour. They looked for nothing but the *Ax* and the *Block*; but behold! joy and gladness, comfort and consolation, and such melodious notes attending of them, that was sufficient to make a sick-man well. So when they came up, they saluted each other with welcome, welcome, and blessed be he that has spared you. They added also, We see it is well with you, but how must it go with the Town of *Mansoul*, and will it go well with the Town of *Mansoul*, said they? Then answered them the *Recorder*, and my Lord *Mayor*, Oh! Tidings! glad tidings! good tidings of good! and of great joy to poor *Mansoul*! Then they gave another shout that made the earth to ring again. After this they enquired yet more particularly how things went in the Camp, and what message they had from *Emanuel* to the Town. So they told them all passages that had happened to them at the Camp, and every thing that the Prince did to them. This made *Mansoul* wonder at the wisdom and grace of the Prince *Emanuel*; then they told them what they had received at his hands for the whole Town of *Mansoul*; and the *Recorder* delivered it in these

A strange alteration.

Isa. 33. 24.

Conscience.

The Understanding.

O the joy of pardon of sin.

words, *PARDON, PARDON, PARDON* for *Mansoul*; and this shall *Mansoul* know to morrow. Then he commanded, and they went and summoned *Mansoul* to meet together in the Market-place to morrow, there to hear their general *Pardon* read.

But who can think what a turn, what a change, what an alteration this hint of things did make in the countenance of the Town of *Mansoul*! no man of *Mansoul* could sleep that night for joy; in every house there was joy and musick, singing and making merry, telling and hearing of *Mansouls* happiness, was then all that *Mansoul* had to do: and this was the burden of all their Song: *Oh! more of this at the rising of the Sun! more of this to morrow! Who thought yesterday, would one say, that this day would have been* such *a day to us? And who though, that saw our prisoners go down in irons, that they would have returned in chains of gold! yea, they that judged themselves as they went to be judged of their Judg, were by his mouth acquitted, not for that they were innocent, but of the Princes mercy, and sent home with Pipe and Tabor.*

Town-talk of the Kings mercy.

But is this the common custom of Princes, do they use to shew such kind of favours to Traytors? No! this is only peculiar to *Shaddai*, and unto *Emanuel* his Son.

Now morning drew on apace, wherefore the Lord *Mayor*, the Lord *Wilbewill*, and Mr. *Recorder* came down to the Market-place at the time that the Prince had appointed, where the Townsfolk were waiting for them; and when they came, they came in that attire, and in that glory that the Prince had put them into the day before, and the street was lightened with their glory: so the *Mayor*, *Recorder*, and my Lord *Wilbewill*, drew down to *Mouthgate*, which was at the lower end of the Market-place, because that of old time was the place where they used to read publick matters. Thither therefore they came in their Robes, and their *Tabret* went before them. Now the eagerness of the people, to know the full of the matter, was great.

Then the *Recorder* stood up upon his feet, and first beckoning with his hand for a silence, he read out with loud voice the pardon. But when he came to these words, *The Lord, the Lord God merciful and*

The manner of reading the pardon.

gracious, *pardoning iniquity*, *transgressions and sins*; and to them, *all manner of sin and blasphemy shall be forgiven*, *&c.* they could not forbear but leap for joy. For this you must know, that there was conjoined herewith every mans name in *Mansoul*; also the seals of the pardon made a brave shew.

Exod. 34. Mar. 3.

When the *Recorder* had made an end of reading the pardon, the Townsmen ran up upon the walls of the Town, and leaped and skipped thereon for joy, and bowed themselves seven times with their faces towards *Emanuels* Pavilion, and shouted out aloud for joy, and said, *Let Emanuel live for ever.* Then order was given to the young men in *Mansoul*, that they should ring the Bells for joy. (So the Bells did ring, and the people sing, and the musick go in every house) in *Mansoul.*

Now they tread upon the flesh.

Lively and warm thoughts.

When the Prince had sent home the three prisoners of *Mansoul* with joy, and *Pipe* and *Tabor*; he commanded his Captains with all the Field-officers and Souldiers throughout his army to be ready in *that* morning, that the *Recorder* should read the pardon in *Mansoul*, to do his further pleasure. So the morning as I have shewed, being come, just as the *Recorder* had made an end of reading the pardon, *Emanuel* commanded that all the Trumpets in the Camp should sound, that the Colours should be displayed, half of them upon mount *Gracious*, and half of them upon mount *Justice.* He commanded also that all the Captains should shew themselves in all their Harness, and that the Souldiers should shout for joy. Nor was Captain *Credence*, though in the Castle, silent in such a day, but he from the top of the hold shewed himself with sound of Trumpet to *Mansoul*, and to the Princes Camp.

The carriage of the Camp.

Faith will not be silent when *Mansoul* is saved.

Thus have I shewed you the manner, and way that *Emanuel* took to recover the Town of *Mansoul* from under the hand and power of the Tyrant *Diabolus.*

Now when the Prince had compleated *these*, *the outward ceremonies of his joy*, He again commanded that his Captains and Souldiers should shew unto *Mansoul* some feats of War. So they presently addressed themselves to this work. But Oh! with what

The Prince displays his Graces before *Mansoul.*

agility, nimbleness, dexterity and bravery did these military-men discover their skill in feats of War to the now gazing Town of *Mansoul*!

They marched, they counter-marched, they opened to the right and left, they divided, and subdivided, they closed, they wheeled, made good their front and rear with their right and left wings, and twenty things more, with that aptness, and then were all as they were again, that they took, yea ravished the hearts that were in Mansoul to behold it. But add to this, *the handling of their arms, the managing of their weapons of war, were marvellous taking to Mansoul and me.*

They are ravished at the sight of them.

When this action was over, the whole Town of *Mansoul* came out as one man to the Prince in the Camp to thank him, and praise him for his abundant favour, and to beg that it would please his Grace to come unto *Mansoul* with his men, and there to take up their quarters for ever. And this they did in most humble manner, bowing themselves seven times to the ground before him. Then said he, *All peace be to you:* so the Town came nigh and touched with the hand the top of his Golden Scepter, and they said, *Oh! that the Prince* Emanuel *with his Captains and men of war would dwell in* Mansoul *for ever; and that his battering Rams and Slings might be lodged in her for the use and service of the Prince, and for the help and strength of Mansoul.* For said they, we have room for thee, we have room for thy men, we have also room for thy weapons of war, and a place to make a Magazine for thy Carriages. Do it, *Emanuel*, and thou shalt be King and Captain in *Mansoul* for ever. Yea, govern thou also according to all the desire of thy soul, and make thou Governours and Princes under thee of thy Captains and men of War, and we will become thy servants, and thy Laws shall be our direction.

They beg that the Prince and his men will dwell with them for ever.

Say and hold to it *Mansoul*.

They added moreover, and prayed his Majesty to consider thereof, for said they, if now after all this grace bestowed upon us thy miserable Town of *Mansoul*, thou shouldest withdraw, thou and thy Captains from us, the Town of *Mansoul* will die. Yea, said they, our blessed *Emanuel*, if thou shouldest depart from us now, now thou hast done *so* much good for us, and

shewed so much mercy unto us; What will follow but that our joy will be as if it had not been, and our enemies will a second time come upon us with more rage than at the first? Wherefore we beseech thee, O thou the desire of our eyes, and the strength and life of our poor Town, accept of this motion that now we have made unto our Lord, and come and dwell in the midst of us, and let us be thy people. Besides,

Their Fears.

Lord, we do not know but that to this day many *Diabolonians* may be yet lurking in the Town of *Mansoul*, and they will betray us when thou shalt leave us, into the hand of *Diabolus* again; and who knows what designs, plots, or contrivances have passed betwixt them about these things already; loth we are to fall again into his horrible hands. Wherefore let it please thee to accept of our Palace for thy place of residence, and of the houses of the best men in our Town for the reception of thy Souldiers, and their furniture.

Then said the Prince, *If I come to your Town, will you suffer me further to prosecute that which is in mine heart against mine enemies and yours: yea, will you help me in such undertakings?*

The Princes question to *Mansoul.*

They answered, We know not what we shall do, we did not think once that we should have been such

Their Answer.

Traytors to *Shaddai*, as we have proved to be: What then shall we say to our Lord? Let him put no trust in his Saints, let the Prince dwell in our Castle, and make of our Town a Garrison, let him set his noble Captains, and his War-like Souldiers over us. Yea, let him conquer us with his love, and overcome us with his Grace, and then surely shall he be but with us, and help us, as he was, and did that morning that our pardon was read unto us; we shall comply with this our Lord, and with his ways, and fall in with his word against the mighty.

One word more, and thy servants have done, and in this will trouble our Lord no more. *We know not the depth of the wisdom of thee our Prince. Who could have thought that had been ruled by his reason, that so much sweet as we do now enjoy, should have come out of those bitter trials wherewith we were tried at the first? But, Lord, let light go before, and let love come after: yea, take us by the hand, and lead us by thy counsels, and let this always abide upon us, that all things shall be for the best for thy servants,*

and come to our Mansoul, *and do as it pleaseth thee. Or, Lord, come to our* Mansoul, *do what thou wilt, so thou keepest us from sinning, and makest us serviceable to thy Majesty.*

Then said the Prince to the Town of *Mansoul* again, *Go return to your houses in peace, I will willingly in this comply with your desires. I will remove my Royal Pavilion, I will draw up my forces before* Eyegate *to morrow, and so will march forwards into the Town of* Mansoul. *I will possess my self of your Castle of* Mansoul, *and will set my Souldiers over you; yea, I will yet do things in* Mansoul *that cannot be parallel'd in any Nation, Country or Kingdom under Heaven.*

He consenteth to dwell in *Mansoul*, and promiseth to come in to morrow.

Then did the men of *Mansoul* give a shout, and returned unto their houses in peace; they also told to their kindred and friends the good that *Emanuel* had promised to *Mansoul*. And to morrow, said they, he will march into our Town, and take up his dwelling, he and his men in *Mansoul*.

Then went out the inhabitants of the Town of *Mansoul* with haste to the green trees, and to the meadows to gather boughs and flowers, therewith to strew the streets against their Prince, the son of *Shaddai*, should come; they also made Garlands, and other fine works to betoken how joyful they were, and should be to receive their *Emanuel* into *Mansoul*; yea, they strewed the street quite from *Eyegate* to the *Castle-gate*, the place where the Prince should be. They also prepared for his coming what musick the Town of *Mansoul* would afford, that they might play before him to the Palace his habitation.

Mansouls preparation for his reception.

So at the time appointed he makes his approach to *Mansoul*, and the Gates were set open for him, there also the Ancients and Elders of *Mansoul* met him to salute him with a thousand welcomes. Then he arose and entred *Mansoul*, he and all his servants. The Elders of *Mansoul* did also go dancing before him till he came to the Castle-gates. And *this* was the manner of his going up thither. He was clad in his Golden Armour, he rode in his Royal Chariot, the Trumpets sounded about him, the Colours were displayed, his ten thousands went up at his feet, and the Elders of *Mansoul* danced before him. And now were the walls of the famous Town of *Mansoul*

He enters the Town of *Mansoul* and how.

filled with the tramplings of the inhabitants thereof, who went up thither to view the approach of the blessed Prince, and his Royal Army. Also the Casements, Windows, Balconies and tops of the houses were all now filled with persons of all sorts to behold how their Town was to be filled with good.

Now when he was come so far into the Town as to the *Recorders* house, he commanded that one should go to C. *Credence*, to know whether the Castle of *Mansoul* was prepared to entertain his Royal presence (for the preparation of that was left to *that Captain*) and word was brought that it was. Then was Captain *Credence* commanded also to come forth with his power to meet the Prince, the which was as he had commanded, done, and he conducted him into the Castle. This done, the Prince that night did lodg in the Castle with his mighty *Captains* and men of War, to the joy of the Town of *Mansoul*.

Act. 15. 9.

Eph. 3. 17.

Now the next care of the Townsfolk was how the *Captains* and *Souldiers* of the Princes army should be quartered among them, and the care was not how they should shut their hands of them, but how they should fill their houses with them; for every man in *Mansoul* now had that esteem of *Emanuel* and his men, that nothing grieved them more, than because they were not enlarged enough, every one of them to receive the whole army of the Prince, yea they counted it their glory to be waiting upon them, and would in those days run at their bidding like *Lacquies*. At last they came to this result:

The Townsmen covet who shall have most of the Soldiers that belong to the Prince.

1. That Captain *Innocency* should quarter at Mr. *Reasons*.

2. That Captain *Patience* should quarter at Mr. *Minds*. This Mr. *Mind* was formerly the Lord *Wilbewills* Clerk in time of the late rebellion.

3. It was ordered that Captain *Charity* should quarter at Mr. *Affections* house.

4. That Captain *Good-hope* should quarter at my Lord *Mayors*. Now for the house of the *Recorder*, himself desired, because his house was next to the *Castle*, and because from him it was ordered by the Prince, that if need be, the alarm should be given to *Mansoul*; It was, I say, desired by

How they were quartered in the Town of *Mansoul*.

him that Captain *Boanerges*, and Captain *Conviction* should take up their quarters with him, even they and all their men.

5. As for Captain *Judgment*, and Captain *Execution*, my Lord *Wilbewill* took them, and their men to him, because he was to rule under the Prince for the good of the Town of *Mansoul* now, as he had *before* under the Tyrant *Diabolus* for the hurt and damage thereof.

Rom. 6. 19. Eph. 3. 17.

6. And throughout the rest of the Town were quartered *Emanuels* forces, but Captain *Credence* with his men abode still in the Castle. So the Prince, his Captains, and his Soldiers were lodged in the Town of *Mansoul*.

Now the *Ancients* and *Elders* of the Town of *Mansoul* thought that they never should have enough of the Prince *Emanuel*; his person, his actions, his words and behaviour, were so pleasing, so taking, so desirable to them. Wherefore they prayed him, that though the Castle of *Mansoul* was his place of residence (and they desired that he might dwell there for ever) yet that he would often visit the streets, houses, and people of *Mansoul*. For, said they, Dread Soveraign, thy presence, thy looks, thy smiles, thy words, are the life, and strength, and sinews of the Town of *Mansoul*.

Mansoul inflamed with their Prince *Emanuel*.

Besides this, they craved that they might have without difficulty or interruption, continual access unto him, (so for that very purpose he commanded that the Gates should stand open) that they might there see the manner of his doings, the fortifications of the place, and the Royal mansion-house of the Prince.

They have access unto him.

When he spake, they all stopped their mouths, and gave audience; and when he walked, it was their delight to imitate him in his goings.

They learn of him.

Now upon a time *Emanuel* made a Feast for the Town of *Mansoul*, and upon the Feasting-day the Townsfolk were come to the Castle to partake of his Banket. And he feasted them with all manner of outlandish food, food that grew not in the fields of *Mansoul*, nor in all the whole Kingdom of Universe. It was food that came from his Fathers Court, and so there was dish after dish set before them, and they were commanded freely to eat. But still when a fresh dish was set before them, they

Promise after promise.

would whisperingly say to each other, *What is it?* for they wist not what to call it. They drank also of the water that was made wine; and were very merry with him. There was musick also all the while at the Table, and man did eat Angels food, and had honey given him out of the rock; so *Mansoul* did eat the food that was peculiar to the Court, yea they had now thereof to the full.

Exod. 16. 15.

Brave entertainment.

Psa. 78. 24, 25.

I must not forget to tell you, that as at this Table there were *Musicians*; so they were not those of the Country, nor yet of the Town of *Mansoul*; but they were the Masters of the Songs that were sung at the Court of *Shaddai*.

Now after the feast was over, *Emanuel* was for entertaining the Town of *Mansoul* with some curious riddles of secrets drawn up by his Fathers Secretary, and wisdom of *Shaddai*; the like to these there is not in any Kingdom. These *Riddles* were made upon the King *Shaddai* himself, and upon *Emanuel* his Son, and upon his wars and doings with *Mansoul*.

Riddles.

The holy Scriptures.

Emanuel also expounded unto them some of those Riddles himself, but Oh how they were lightned! they saw what they never saw, they could not have thought that such rarities could have been couched in so few and such ordinary words. I told you before whom these *Riddles* did concern; and as they were opened, the people did evidently *see* 'twas so. Yea, they did gather that the things themselves were a kind of a *Pourtraicture*, and that of *Emanuel* himself; for when they read in the *Scheme* where the Riddles were writ, and looked in the face of the Prince, things looked so like the *one* to the *other*, that *Mansoul* could not forbear but say, This is the *Lamb*, this is the *Sacrifice*, this is the *Rock*, this is the *Red-Cow*, this is the *Door*, and this is the *Way*; with a great many other things more.

And thus he dismissed the Town of *Mansoul*. But can you imagin how the people of the Corporation were taken with this Entertainment? Oh they were transported with joy, they were drowned with wonderment, while they saw and understood, and considered what their *Emanuel* entertained them withal, and what

The end of that Banquet.

mysteries he opened to them; and when they were at home in their houses, and in their most retired places they could not but sing of him, and of his actions. Yea, so taken were the Townsmen now with their Prince, that they would sing of him in their sleep.

Mansoul must be new modelled.

Now it was in the heart of the Prince *Emanuel* to new *model* the Town of *Mansoul*, and to put it into such a condition as might be most pleasing to him, and that might best stand with the profit and security of the now flourishing Town of *Mansoul*. He provided also against insurrections at home, and invasions from abroad; such love had he for the famous Town of *Mansoul*.

The instruments of war mounted.

Wherefore he first of all commanded that the great slings that were brought from his Fathers Court when he came to the War of *Mansoul*, should be mounted, some upon the *Battlements* of the *Castle*, some upon the *Towers*, for there were Towers in the Town of *Mansoul*, Towers new built by *Emanuel* since he came thither.

A nameless terrible instrument in *Mansoul*.

There was also an instrument invented by *Emanuel*, that was to throw stones from the Castle of *Mansoul*, out at *Mouth-gate*; an instrument that could not be resisted, nor that would miss of execution; wherefore for the wonderful exploits that it did when used, it went without a name, and it was committed to the care of, and to be managed by the brave Captain, the Captain *Credence*, in case of war.

Wilbewill promoted.

This done, *Emanuel* called the Lord *Wilbewill* to him, and gave him in commandment to take care of the Gates, the Wall and Towers in *Mansoul*; Also the Prince gave him the Militia into his hand, and a special charge to withstand all insurrections and tumults that might be made in *Mansoul* against the peace of our Lord the King, and the peace and tranquillity of the Town of *Mansoul*. He also gave him in commission, that if he found any of the *Diabolonians* lurking in any corner in the famous Town of *Mansoul*, he should forthwith apprehend them, and stay them, or commit them to safe custody, that they may be proceeded against according to Law.

Then he called unto him the Lord *Understanding*, who was the old Lord *Mayor*, he that was put out of place when

Diabolus took the Town, and put him into his former office again, and it became his place for his life time. He bid him also that he should build him a Palace near *Eye-gate*, and that he should build it in fashion like a Tower for defence. He bid him also that he should read in the *Revelation* of Mysteries all the days of his life, that he might know how to perform his Office aright.

My Lord *Mayor* put into place.

He also made Mr. *Knowledg* the *Recorder*, not of contempt to old Mr. *Conscience*, who had been *Recorder* before; but for that it was in his Princely mind to confer upon Mr. *Conscience* another imploy; of which he told the old Gentleman he should know more hereafter.

Mr. *Knowledg* made *Recorder*.

Then he commanded that the Image of *Diabolus* should be taken down from the place where it was set up; and that they should destroy it utterly, beating of it into powder, and casting it into the wind, without the Town-wall. And that the Image of *Shaddai* his Father should be set up again, with his *own*, upon the Castle-gates. And that it should be more fairly drawn than ever; for as much as both his Father and himself were come to *Mansoul* in more grace and mercy than heretofore. He would also that his name should be fairly ingraven upon the front of the Town, and that it should be done in the best of Gold for the honour of the Town of *Mansoul*.

The image of the Prince and his Father set up again in *Mansoul*. Rev. 22. 4.

After this was done, *Emanuel* gave out a Commandment that those three great *Diabolonians* should be apprehended, namely the two late Lord *Mayors*, to wit, Mr. *Incredulity*, Mr. *Lustings*, and Mr. *Forget-good* the *Recorder*. Besides these, there were some of them that *Diabolus* made Burgesses and Aldermen in *Mansoul*, that were committed to Ward by the hand of the *now* valiant, and *now* right noble, the brave Lord *Wilbewill*.

Some *Diabolonians* commited to prison under the hand of Mr. *True-man* the Keeper.

And these were their names, Alderman *Atheism*, Alderman *Hard-heart*, and Alderman *False-peace*. The Burgesses were Mr. *No-truth*, Mr. *Pitiless*, Mr. *Haughty*, with the like. These were committed to close custody; and the *Gaolers* name was Mr. *True-man*; this *True-*

man was one of those that *Emanuel* brought with him from his Fathers Court, when at the first he made a war upon *Diabolus* in the Town of *Mansoul.*

After this the Prince gave a charge that the three strong holds that at the command of *Diabolus* the *Diabolonians* built in *Mansoul*, should be demolished, and utterly pulled down; of which Holds and their names, with their Captains and Governours, you read a little before. But this was long in doing, because of the largeness of the places, and because the stones, the timber, the iron, and all rubbish was to be carried without the Town.

Diabolus's strong-holds pull'd down.

When this was done, the Prince gave order that the Lord Mayor and Aldermen of *Mansoul*, should call a Court of *Judicature* for the *Trial* and *Execution* of the *Diabolonians* in the Corporation now under the charge of Mr. *True-man* the Gaoler.

A Court to be called to try the *Diabolonians.*

Now when the time was come, and the Court set, Commandment was sent to Mr. *True-man* the Gaoler to bring the Prisoners down to the Barr. Then were the prisoners brought down, pinioned, and chained together as the custom of the Town of *Mansoul* was. So when they were presented before the Lord Mayor, the *Recorder*, and the rest of the Honourable Bench, First, the *Jury* was empanelled, and then the *Witnesses* sworn. The names of the *Jury* were these, Mr. *Belief*, Mr. *True-heart*, Mr. *Upright*, Mr. *Hate-bad*, Mr. *Love-God*, Mr. *See-truth*, Mr. *Heavenly-mind*, Mr. *Moderate*, Mr. *Thankful*, Mr. *Good-work*, Mr. *Zeal for God*, and Mr. *Humble.*

The Prisoners brought to the Bar.

The *Jury* impanelled, and *Witnesses* sworn.

The names of the *Witnesses* were Mr. *Know-all*, Mr. *Tell-true*, Mr. *Hate-lies*, with my Lord *Wilbewill* and his man if need were.

So the prisoners were set to the Bar, then said Mr. *Do-right* (for he was the Town-Clerk), set *Atheism* to the Bar, Gaoler. So he was set to the Bar. Then said the Clerk, *Atheism, hold up thy hand: Thou art here indicted by the name of* Atheism, (*an intruder upon the Town of* Mansoul) *for that thou hast perniciously and doultishly taught and main-*

Do-right the Clerk.

Atheism set to the Bar, his Indictment.

tained that there is no God, and so no heed to be taken to Religion. This thou hast done against the being, honour, and glory of the King, and against the peace and safety of the Town of Mansoul. *What saist thou, art thou guilty of this Indictment, or not?*

His Plea. *Atheism.* Not guilty.

Cry. *Call Mr.* Know-all, Mr. Tell-true, *and* Mr. Hate-lies *into the Court.*

So they were called, and they appeared.

Clerk. Then said the Clerk, *You the Witnesses for the King, look upon the Prisoner at the Bar, do you know him?*

Know. Then said Mr. *Know-all*, Yes, my Lord, we know him, his name is *Atheism*, he has been a very pestilent fellow for many years in the miserable Town of *Mansoul.*

Cler. *You are sure you know him?*

Know. Know him! Yes, my Lord: I have heretofore too often been in his company, to be at this time ignorant of him. He is a *Diabolonian*, the son of a *Diabolonian*, I knew his Grand-father, and his Father.

Cler. *Well said: He standeth here indicted by the name of* Atheism, *&c. and is charged that he hath maintained and taught that there is no God, and so no heed need be taken to any Religion. What say you the Kings Witnesses, to this? is he guilty or not?*

Know. My Lord, I and he were once in *Vilains*-Lane together, and he at that time did briskly talk of divers opinions, and then and there I heard him say, That for his part he did believe that there was no God. But, said he, I can profess one, and be as Religious too, if the company I am in, and the circumstances of other things, said he, shall put me upon it.

Cler. *You are sure you heard him say thus.*

Know. Upon mine Oath I heard him say thus.

Then said the Clerk, Mr. *Tell-true, What say you to the Kings Judges, touching the prisoner at the Bar?*

Tell. My Lord, I formerly was a great companion of his, (for the which I now repent me) and I have often heard him say, and that with very great stomachfulness, that he believed there was neither God, Angel, nor Spirit.

Cler. *Where did you hear him say so?*

Tell. In *Blackmouth*-lane, and in *Blasphemers* row, and in many other places besides.

Cler. *Have you much knowledg of him?*

Tell. I know him to be a *Diabolonian*, the son of a *Diabolonian*, and an horrible man to deny a Deity; his Fathers name was *Never-be-good*, and he had more children than this *Atheism*. I have no more to say.

Cler. Mr. Hate-lyes *look upon the prisoner at the Bar, do you know him?*

Hate. My Lord, this *Atheism* is one of the vilest wretches that ever I came near, or had to do with in my life. I have heard him say that there is no God; I have heard him say that there is no world to come, no sin, nor punishment hereafter; and moreover, I have heard him say that 'twas as good to go to a Whore-house as to go to hear a Sermon.

Cler. *Where did you hear him say these things?*

Hate. In *Drunkards*-row, just at *Raskal*-lanes-end, at a house in which Mr. *Impiety* lived.

Cler. *Set him by*, Gaoler, *and set* Mr. Lustings *to the Bar.*

Lustings set to the Bar.

Mr. Lustings, *thou art here indicted by the name of* Lustings, (*an intruder upon the Town of* Mansoul) *for that thou hast Devilishly and Traiterously taught by practice and filthy words, that it is lawful and profitable to man to give way to his carnal desires, and that thou for thy part hast not, nor never wilt deny thy self of any sinful delight as long as thy name is* Lustings. *How saist thou, art thou guilty of this Indictment or not?*

His Indictment.

Lust. Then said Mr. *Lustings*, My Lord, I am a man of high birth, and have been used to pleasures and pastimes of greatness. I have not been wont to be snub'd for my doings, but have been left to follow my will as if it were Law. And it seems strange to me that I should this day be called into question for that, that not only I, but almost all men do either secretly or openly countenance, love, and approve of.

His plea.

Cler. *Sir, we concern not our selves with your greatness* (*though the higher the better you should have been*) *but we are concerned, and so are you now, about an Indictment preferred against you. How say you, are you guilty of it, or not?*

Lust. Not guilty.

Cler. *Cryer*, call upon the Witnesses to stand forth, and give their Evidence.

Cry. Gentlemen, you the Witnesses for the King, come in

and give in your Evidence for our Lord the King against the prisoner at the Bar.

Cler. Come, Mr. *Know-all*, look upon the prisoner at the Bar, do you know him?

Know. Yes, my Lord, I know him.

Clerk. What's his name?

Know. His name is *Lustings*, he was the son of one *Beastly*, and his mother bare him in *Flesh-street*; she was one *Evil-concupiscence*'s daughter. I knew all the generation of them.

Cler. *Well said, You have here heard his Indictment, what say you to it, is he guilty of the things charged against him, or not?*

Know. My Lord, he has, as he saith, been a great man indeed; and greater in wickedness than by Pedigree, more than a thousand fold.

Cler. *But what do you know of his particular actions, and especially with reference to his Indictment?*

Know. I know him to be a swearer, a lyer, a Sabbath-breaker; I know him to be a fornicator, and an unclean person; I know him to be guilty of abundance of evils. He has been to my knowledg a very filthy man.

Cler. *But where did he use to commit his wickednesses, in some private corners, or more open and shamelessly?*

Know. All the Town over, my Lord.

Cler. Come, Mr. *Tell-true*, what have you to say for our Lord the King against the prisoner at the Bar?

Tell. My Lord, all that the first Witness has said I know to be true, and a great deal more besides.

Cler. Mr. *Lustings*, do you hear what these Gentlemen say?

His second Plea.

Lust. I was ever of opinion that the happiest life that a man could live on earth, was to keep himself back from nothing that he desired in the world; nor have I been false at any time to this opinion of mine, but have lived in the love of my notions all my days. Nor was I ever so churlish, having found such sweetness in them my self, as to keep the commendations of them from others.

Court. Then said the Court, *There hath proceeded enough from his own mouth to lay him open to condemnation, where-fore set him by*, Gaoler, *and set* Mr. Incredulity *to the Bar.*

Incredulity set to the Bar.

Incredulity set to the Bar.

Cler. Mr. Incredulity, *thou art here Indicted by the name of* Incredulity, (*an intruder upon the Town of* Mansoul) *for that thou hast feloniously and wickedly, and that when thou wert an Officer in the Town of* Mansoul, *made head against the Captains of the great King* Shaddai, *when they came and demanded possession of* Mansoul; *yea thou didst bid defiance to the name, forces and cause of the King, and didst also, as did* Diabolus *thy Captain, stir up and encourage the Town of* Mansoul *to make head against, and resist the said force of the King. What saist thou to this Indictment? art thou guilty of it, or not?*

His Indictment.

Then said *Incredulity*, I know not *Shaddai*, I love my old Prince, I thought it my duty to be true to my trust, and to do what I could to possess the minds of the men of *Mansoul* to do their utmost to resist strangers and foreigners, and with might to fight against them. Nor have I, nor shall I change mine opinion for fear of trouble, though you at present are possessed of place and power.

His Plea.

Court. Then said the Court, the man as you see is incorrigible, he is for maintaining his Villanies by stoutness of words and his rebellion with impudent confidence. And therefore set him by *Gaoler*, and set Mr. *Forget-good* to the Bar.

Forgetgood set to the Bar.

Forget-good set to the Bar.

Cler. Mr. Forget-good, *thou art here Indicted by the name of* Forget-good (*an intruder upon the Town of* Mansoul) *for that thou when the whole affairs of the Town of* Mansoul *were in thy hand, didst utterly forget to serve them in what was good, and didst fall in with the Tyrant* Diabolus *against* Shaddai *the King, against his Captains, and all his host, to the dishonour of* Shaddai, *the breach of his Law, and the endangering of the destruction of the famous Town of* Mansoul. *What saist thou to this Indictment? art thou guilty, or not guilty?*

His Indictment.

Then said *Forget-good*, Gentlemen, and at this time my Judges, as to the Indictment by which I stand of several crimes accused before you, pray attribute my forgetfulness to mine *age*, and not to my *wilfulness*; to the *craziness* of my brain, and not to the *carelesless* of my

His Plea.

mind, and then I hope I may by your charity be excused from great punishment, though I be guilty.

Then said the Court, *Forget-good*, *Forget-good*, *Thy forgetfulness of good was not simply of frailty, but of purpose, and for that thou didst loath to keep vertuous things in thy mind. What was bad thou couldest retain, but what was good thou couldest not abide to think of, thy age therefore, and thy pretended* craziness, *thou makest use of to blind the Court withal, and as a cloak to cover thy Knavery. But let us hear what the Witnesses have to say for the King against the prisoner at the Bar, is he guilty of this Indictment, or not?*

Hate. My Lord, I have heard this *Forget-good* say, That he could never abide to think of goodness, no not for a quarter of an hour.

Cler. *Where did you hear him say so?*

Hate. In *All-base*-lane, at a house next door to the Sign of the *Conscience seared with an hot iron.*

Cler. Mr. *Know-all*, what can you say for our Lord the King against the prisoner at the Bar?

Know. My Lord, I know this man well, he is a *Diabolonian*, the son of a *Diabolonian*, his Fathers name was *Love-naught*, and for him I have often heard him say that he counted the very thoughts of goodness the most burdensome thing in the world.

Clerk. *Where have you heard him say these words?*

Know. In *Flesh*-lane right opposite to the Church.

Then said the Clerk, *Come*, Mr. Tell-true, *give in your Evidence concerning the prisoner at the Bar about that for which he stands here, as you see, indicted before this honourable Court.*

Tell. My Lord, I have heard him often say, he had rather think of the vilest thing than of what is contained in the Holy Scriptures.

Clerk. Where did you hear him say such grievous words?

Tell. Where? in a great many places? particularly in *Nauseous*-street, in the house of one *Shameless*, and in *Filth*-lane, at the sign of the *Reprobate*, next door to the *Descent into the pit.*

Court. *Gentlemen, you have heard the Indictment, his Plea, and the testimony of the Witnesses.* Gaoler, *set* Mr. Hard-heart *to the Bar.*

Hard-heart set to the Bar.

He is set to the Bar.

Clerk. Mr. Hard-heart, *thou art here Indicted by the name of* Hard-heart, (*an intruder upon the Town of* Mansoul) *for that thou didst most desperately and wickedly possess the Town of* Mansoul *with impenitency and obdurateness, and didst keep them from remorse and sorrow for their evils, all the time of their apostasie from, and rebellion against the blessed King* Shaddai. *What saist thou to this Indictment, art thou guilty, or not guilty?*

Hard. My Lord, I never knew what remorse or sorrow meant in all my life: I am impenetrable, I care for no man; nor can I be pierced with mens griefs, their groans will not enter into my heart; whomever I mischief, whomever I wrong, to me it is musick, when to others mourning.

Court. *You see the man is a right* Diabolonian, *and has convicted himself. Set him by,* Gaoler, *and set* Mr. False-peace *to the Bar.*

False-peace set to the Bar.

False-peace set to the Bar.

Mr. False-peace, *Thou art here Indicted by the name of* False-peace, (*an intruder upon the Town of* Mansoul) *for that thou didst most wickedly and satanically bring, hold, and keep the Town of* Mansoul, *both in her apostasie, and in her hellish rebellion, in a false, groundless and dangerous peace, and damnable security, to the dishonour of the King, the transgression of his Law, and the great damage of the Town of* Mansoul. *What saist thou, art thou guilty of this Indictment, or not?*

Then said Mr. *False-peace*, Gentlemen, and you now appointed to be my Judges, I acknowledg that my name is Mr. *Peace*, but that my name is *False-peace*, I utterly deny. If your Honours shall please to send for any that do intimately know me, or for the midwife that laid my mother of me, or for the Gossips that was at my Christening, they will any, or all of them prove that my name is not *False-peace*, but *Peace*. Wherefore I cannot plead to this Indictment, for as much as my name is not inserted therein, and as is my *true* name, so also are my conditions. I was always a man that loved to live at quiet, and what I loved my self, that I thought others might love also. Wherefore when I saw any of my neighbours to labour under a disquieted mind, I endeavoured to help them what I could, and instances of this good temper of mine, many I could give: As,

His plea.

He denies his name.

Pleads his Goodness.

First, when at the beginning our Town of *Mansoul* did decline the ways of *Shaddai*, they, some of them afterwards began to have disquieting reflections upon themselves for what they had done; but I, as one troubled to see them disquieted, presently sought out means to get them quiet again.

2. When the ways of the old world, and of *Sodom*, were in fashion; if any thing happened to molest those that were for the customes of the present times, I laboured to make them quiet again, and to cause them to act without molestation.

3. To come nearer home, when the wars fell out between *Shaddai* and *Diabolus*, if at any time I saw any of the Town of *Mansoul* afraid of destruction, I often used by some way, device, invention or other, to labour to bring them to peace again.

Wherefore since I have been always a man of so vertuous a temper, as some say a peace-maker is, and if a peace-maker be so deserving a man as some have been bold to attest he is. Then let me, Gentlemen, be accounted by you, who have a great name for justice and equity in *Mansoul*, for a man that deserveth not this inhumane way of treatment, but liberty, and also a licence to seek damage of those that have been my accusers.

Then said the *Clerk*, *Cryer*, make a Proclamation.

Cryer, *O Yes, for as much as the prisoner at the Bar hath denied his name to be that which is mentioned in the Indictment, the* Court *requireth that if there be any in this place that can give information to the* Court *of the original and right name of the prisoner, they would come forth and give in their Evidence, for the prisoner stands upon his own innocency.*

New Witnesses come in against him.

Then came two into the Court and desired that they might have leave to speak what they knew concerning the prisoner at the Bar; the name of the one was *Search-truth*, and the name of the other *Vouch-truth:* so the Court demanded of these men, If they knew the prisoner, and what they could say concerning him, for he stands, said they, upon his own Vindication?

Then said Mr. *Search-truth*, My Lord, I.

Court. Hold, give him his Oath, then they sware him. So he proceeded.

Search. My Lord, I know, and have known this man from

a child, and can attest that his name is *False-peace*. I knew his Father, his name was Mr. *Flatter*, and his Mother before she was married was called by the name of Mrs. *Sooth-up*; and these two when they came together, lived not long without this son, and when he was born, they called his name *False-peace*. I was his play-fellow, only I was somewhat older than he; and when his mother did use to call him home from his play, she used to say, *Falsepeace*, *Falsepeace*, come home quick, or I'le fetch you. Yea, I knew him when he sucked; and though I was then but little, yet I can remember that when his mother did use to sit at the door with him, or did play with him in her arms, she would call him twenty times together, My little *Falsepeace*, my pretty *Falsepeace*, and O my sweet Rogue, *Falsepeace*; and again, O my little bird, *Falsepeace*; and how do I love my child! The Gossips also know it is thus, though he has had the face to deny it in open Court.

Then Mr. *Vouch-truth* was called upon to speak what he knew of him. So they sware him.

Then said Mr. *Vouch-truth*, My Lord, all that the former Witness hath said is true; his name is *Falsepeace*, the son of Mr. *Flatter*, and of Mrs. *Soothup* his mother. And I have in former times seen him angry with those that have called him any thing else but *Falsepeace*, for he would say that all such did mock and nick-name him, but this was in the time when Mr. *Falsepeace* was a great man, and when the *Diabolonians* were the brave men in *Mansoul*.

Court. 'Gentlemen, you have heard what these two men 'have sworn against the prisoner at the Bar: and now 'Mr. *False-peace* to you, you have denied your name to be '*False-peace*, yet you see that these honest men have sworn 'that this is your name. As to your Plea, in that you are 'quite besides the matter of your Indictment, you are not by 'it charged for evil doing, because you are a man of peace, or a 'peace-maker among your neighbours; but for that you did 'wickedly, and satanically bring, keep, and hold the Town of '*Mansoul* both under its apostacy from, and in its rebellion 'against its King, in a false, lying, and damnable peace, contrary 'to the Law of *Shaddai*, and to the hazard of the destruction of 'the then miserable Town of *Mansoul*. All that you have 'pleaded for your self is, that you have denied your name, &c.

'but here you see we have Witnesses to prove that you are the 'man.

'For the peace that you so much boast of making among 'your neighbours, know that peace that is not a companion of 'truth and holiness, but that which is without this foundation, 'is grounded upon a lye, and is both deceitful and damnable; 'as also the great *Shaddai* hath said: thy Plea therefore has 'not delivered thee from what by the Indictment thou art 'charged with, but rather it doth fasten all upon thee.

'But thou shalt have very fair play, let us call the Witnesses 'that are to testifie, as to matter of fact, and see what they have 'to say for our Lord the King against the prisoner at the Bar.

Clerk. Mr. Know-all, *what say you for our Lord the King against the Prisoner at the Bar?*

Know. My Lord, this man hath of a long time made it, to my knowledg, his business to keep the Town of *Mansoul* in a sinful quietness in the midst of all her leudness, filthiness and turmoils, and hath said, and that in my hearing, Come, come, let us fly from all trouble, on what ground soever it comes, and let us be for a quiet and peaceable life, though it wanteth a good foundation.

Clerk. *Come*, Mr. Hate-lies, *what have you to say?*

Hate. My Lord, I have heard him say, that peace, though in a way of unrighteousness is better than trouble with truth.

Clerk. *Where did you hear him say this?*

Hate. I heard him say it in *Folly-yard*, at the house of one Mr. *Simple*, next door to the sign of the *Self-deceiver*. Yea, he hath said this to my knowledg twenty times in that place.

Clerk. 'We may spare further Witness, this Evidence is 'plain and full. Set him by, *Gaoler*, and set 'Mr. *No-truth* to the Bar. Mr. *No-truth*, thou 'art here Indicted by the name of *No-truth*, (an 'intruder upon the Town of *Mansoul*) for that 'thou hast always to the dishonour of *Shaddai*, 'and the endangering of the utter ruin of the famous Town of '*Mansoul*, set thy self to deface, and utterly to spoil all the 'remainders of the law and image of *Shaddai* that have been 'found in *Mansoul* after her deep apostasie from her King to '*Diabolus* the envious Tyrant. What saist thou, art thou 'guilty of this Indictment, or not?

No-truth set to the Bar.

His Indictment.

No. Not guilty, my Lord.

His Plea.

Then the Witnesses were called, and Mr. *Knowall* did first give in his Evidence against him.

Know. My Lord, this man was at the pulling down of the Image of *Shaddai*; yea, this is he that did it with his own hands. I my self stood by and saw him do it, and he did it at the commandment of *Diabolus*. Yea, this Mr. *Notruth* did more than this, he did also set up the horned image of the beast *Diabolus* in the same place. This also is he that at the bidding of *Diabolus* did rent and tear, and cause to be consumed all that he could of the remainders of the Law of the King, even whatever he could lay his hands on in *Mansoul*.

Witnesses.

Clerk. *Who saw him do this besides your self?*

Hate. I did, my Lord, and so did many more besides; for this was not done by stealth, or in a corner, but in the open view of all, yea he chose himself to do it publickly, for he delighted in the doing of it.

Clerk. Mr. *Notruth*, how could you have the face to plead not guilty, when you were so manifestly the doer of all this wickedness?

Notr. Sir, I thought I must say something, and as my name is, so I speak: I have been advantaged thereby before now, and did not know but by speaking *No truth*, I might have reaped the same benefit now.

Clerk. 'Set him by, *Gaoler*, and set Mr. *Pityless* to the 'Bar: Mr. *Pityless*, thou art here indicted by 'the name of *Pityless*, (an intruder upon the Town 'of *Mansoul*) for that thou didst most trayter- 'ously and wickedly shut up all bowels of com- 'passion, and wouldest not suffer poor *Mansoul* 'to condole her own misery when she had apostatized from her 'rightful King, but didst evade, and at all times turn her mind 'awry from those thoughts that had in them a tendency to 'lead her to repentance. What saist thou to this Indictment? 'Guilty, or not guilty?

Pityless set to the Bar.

His Indictment.

Not guilty of *Pitylesness*: all I did was to *chear-up*, according to my name, for my name is not *Pityless*, but *Chear-up*; and I could not abide to see *Mansoul* incline to *Melancholy*.

His Plea.

Clerk. How! do you deny your name, and say it is not *Pityless* but *Chear-up?* Call for the Witnesses: What say you the Witnesses to this *Plea*?

Know. My Lord, his name is *Pityless*; so he hath writ himself in all papers of concern wherein he has had to do. But these *Diabolonians* love to counterfeit their names: Mr. *Covetousness* covers himself with the name of *good Husbandry*, or the like; Mr. *Pride* can when need is, call himself Mr. *Neat*, Mr. *Handsome*, or the like, and so of all the rest of them.

Clerk. Mr. Telltrue *what say you?*

Tel. His name is *Pityless*, my Lord; I have known him from a child, and he hath done all that wickedness whereof he stands charged in the Indictment; but there is a company of them that are not acquainted with the danger of damning, therefore they call all those melancholy that have serious thoughts how that state should be shunned by them.

Clerk. *Set* Mr. Haughty *to the Bar*, Gaoler. Mr. Haughty, *Thou art here indicted by the name of* Haughty, (*an intruder upon the Town of* Mansoul) *for that thou didst most Trayterously and Devillishly teach the Town of* Mansoul *to carry it loftily and stoutly against the summons that was given them by the Captains of the King* Shaddai.

Haughty set to the Bar.

Thou didst also teach the Town of Mansoul *to speak contemptuously, and vilifyingly of their great King* Shaddai; *and didst moreover encourage, both by words and examples*, Mansoul, *to take up arms both against the King and his Son* Emanuel. *How saist thou, art thou guilty of this Indictment, or not?*

His Indictment.

Haugh. Gentlemen, I have always been a man of courage and valour, and have not used when under the greatest clouds, to sneak or hang down the head like a bulrush; nor did it at all at any time please me to see men veil their Bonnets to those that have opposed them. Yea, though their adversaries seemed to have ten times the advantage of them.

His Plea.

I did not use to consider who was my foe, nor what the cause was in which I was engaged. 'Twas enough to me if I carried it bravely, fought like a man, and came off a Victor.

Court. Mr. Haughty, *you are not here Indicted for that you have been a valiant man, nor for your courage and stoutness in times of distress, but for that you*

The Court.

have made use of this your pretended valour to draw the Town of Mansoul *into acts of rebellion both against the great King and* Emanuel *his Son. This is the crime and the thing wherewith thou art charged in and by the Indictment. But he made no answer to that.*

Now when the Court had thus far proceeded against the prisoners at the Bar, then they put them over to the verdict of their Jury, to whom they did apply themselves after this manner:

The Court to the Jury.

Gentlemen of the Jury, you have been here, and have seen these men, you have heard their Indictments, their Pleas, and what the Witnesses have testified against them: Now what remains, is, that you do forthwith withdraw your selves to some place, where without confusion you may consider of what verdict in a way of truth and righteousness you ought to bring in for the King against them, and so bring it in accordingly.

The Juries charge.

Then the Jury, to wit, Mr. *Belief*, Mr. *Trueheart*, Mr. *Upright*, Mr. *Hatebad*, Mr. *Lovegod*, Mr. *Seetruth*, Mr. *Heavenlimind*, Mr. *Moderate*, Mr. *Thankful*, Mr. *Humble*, Mr. *Goodwork*, and Mr. *Zealforgod*, withdrew themselves in order to their work: Now when they were shut up by themselves, they fell to discourse among themselves in order to the drawing up of their Verdict.

They withdraw themselvs.

And thus Mr. *Belief*, for he was the Foreman, began: Gentlemen, quoth he, for the men, the prisoners at the Bar, *for my part I believe that they all deserve death.* Very right, said Mr. *Trueheart*, I am wholly of your opinion: O what a mercy is it, said Mr. *Hatebad*, that such Villains as these are apprehended! *Ai, Ai*, said Mr. *Lovegod*, *this is one of the joyfullest days that ever I saw in my life.* Then said Mr. *Seetruth*, *I know that if we judg them to death, our verdict shall stand before* Shaddai *himself.* Nor do I at all question it, said Mr. *Heavenlimind*; he said moreover, *When all such beasts as these are cast out of* Mansoul, *what a goodly Town will it be then!* Then said Mr. *Moderate*, it is not my manner to pass my judgment with rashness, but for these their crimes are so notorious, and the Witness so palpable, *that that man must be wilfully blind who saith the prisoners ought not to die. Blessed be God*, said Mr. *Thankful*, *that the Traytors are in safe custody.* And I join with you in this *upon my bare*

Their Conference among themselvs.

knees, said Mr. *Humble*. I am glad also said Mr. *Goodwork*. Then said the warm man, and true hearted Mr. *Zeal-for-God*, *Cut them off, they have been the plague, and have sought the destruction of* Mansoul.

Thus therefore being all agreed in their Verdict, they come instantly into the Court.

They are agreed of their Verdict, and bring them in guilty.

Clerk. Gentlemen of the Jury answer all to your Names: Mr. *Belief*, one: Mr. *Trueheart*, two: Mr. *Upright*, three: Mr. *Hatebad*, four: Mr. *Lovegod*, five: Mr. *Seetruth*, six: Mr. *Heavenlymind*, seven: Mr. *Moderate*, eight: Mr. *Thankful*, nine: Mr. *Humble*, ten: Mr. *Goodwork*, eleven: and Mr. *Zealforgod*, twelve: Good men and true, stand together in your Verdict: are you all agreed?

Jury. Yes, my Lord.

Clerk. Who shall speak for you?

Jury. *Our Foreman.*

Clerk. *You the Gentlemen of the Jury being impannelled for our Lord the King to serve here in a matter of life and death, have heard the trials of each of these men the prisoners at the Bar: What say you, are they guilty of that, and those crimes for which they stand here Indicted, or are they not guilty?*

The Verdict.

Foreman. Guilty, my Lord.

Clerk. *Look to your Prisoners*, Gaoler.

This was done in the morning, and in the afternoon they received the sentence of death according to the Law.

The *Gaoler* therefore having received such a charge, put them all in the inward prison, to preserve them there till the day of Execution, which was to be the next day in the morning.

Incredulity breaks prison.

But now to see how it happened, one of the prisoners, *Incredulity* by name, in the interim betwixt the Sentence and time of Execution, brake prison, and made his escape, and gets him away quite out of the Town of *Mansoul*, and lay lurking in such places and holes as he might, until he should again have opportunity to do the Town of *Mansoul* a mischief for their thus handling of him as they did.

Now when Mr. *Truman* the *Gaoler* perceived that he had

lost his Prisoner, he was in a heavy taking, because *he* that Prisoner was, to speak on, the very worst of all the gang: wherefore first he goes and acquaints my Lord *Mayor*, Mr. *Recorder*, and my Lord *Wilbewill* with the matter, and to get of them an Order to make search for him throughout the Town of *Mansoul*. So an Order he got and search was made, but no such man could now be found in all the Town of *Mansoul*.

No *Incredulity* found in *Mansoul*.

All that could be gathered was, that he had lurked a while about the out-side of the Town, and that here and there one or other had a glimpse of him as he did make his escape out of *Mansoul*, one or two also did affirm that they saw him without the Town, going apace quite over the Plain. Now when he was quite gone, it was affirmed by one Mr. *Didsee*, that he ranged all over dry places, till he met with *Diabolus* his friend; and where should they meet one another but just upon *Hellgate-hill*.

He is gone to *Diabolus*.

But Oh! what a lamentable story did the old Gentleman tell to *Diabolus* concerning what sad alteration *Emanuel* had made in *Mansoul?*

As first, how *Mansoul* had, after some delays received a general pardon at the hands of *Emanuel*, and that they had invited him into the Town, and that they had given him the Castle for his possession. He said moreover, that they had called his Souldiers into the Town, coveted who should quarter the most of them; they also entertained him with the Timbrel, Song and Dance. But that, said *Incredulity*, that is the sorest vexation to me is, that he hath pulled down, O father, thy image, and set up his own, pulled down thy officers, and set up his own. Yea, and *Wilbewill*, that Rebel, who, one would have thought, should never have turned from us, he is now in as great favour with *Emanuel*, as ever he was with *thee*. But besides all this, this *Wilbewill* has received a special Commission from his Master to search for, to apprehend, and to put to death all, and all manner of *Diabolonians* that he shall find in *Mansoul*: Yea, and this *Wilbewill* has taken and committed to prison already eight of my Lords most trusty friends in *Mansoul*. Nay further, my Lord, with grief I speak it, they have been all arraigned, condemned, and I doubt before this exe-

He tells *Diabolus* what *Emanuel* now is doing in *Mansoul*.

cuted in *Mansoul*. I told my Lord of eight, and my self was the ninth, who should assuredly have drunk of the same cup, but that through craft, I, as thou seest, have made mine escape from them.

Diabolus yells at this news.

When *Diabolus* had heard this lamentable story he yelled, and snuffed up the wind like a Dragon, and made the sky to look dark with his roaring: He also sware that he would try to be revenged on *Mansoul* for this. *So they, both he and his old friend* Incredulity *concluded to enter into great consultation, how they might get the Town of* Mansoul *again.*

Rom. 8. 13 & 6. 12, 13, 14.

Now before this time the day was come in which the Prisoners in *Mansoul* were to be Executed: so they were brought to the Cross, and that by *Mansoul*, in most solemn manner: for the Prince said that this should be done by the hand of the Town of *Mansoul*, that I may see, said he, the forwardness of my now redeemed *Mansoul* to keep my word, and to do my Commandments; and that I may bless *Mansoul* in doing *this* deed. Proof of sincerity pleases me well, let *Mansoul* therefore first lay their hands upon these *Diabolonians* to destroy them.

Gal. 5. 24.

So the Town of *Mansoul* slew them according to the word of their Prince: but when the Prisoners were brought to the Cross to die, you can hardly believe what troublesome work *Mansoul* had of it to put the *Diabolonians* to death, (for the men knowing that they must die, and every of them having implacable enmity in their heart to *Mansoul*) what did they but took courage at the Cross, and there resisted the men of the Town of *Mansoul?* Wherefore the men of *Mansoul* were forced to cry out for help to the Captains and men of war. Now the great *Shaddai* had a *Secretary* in the Town, and he was a great lover of the men of *Mansoul*, and he was at the place of Execution also; so he hearing the men of *Mansoul* cry out against the struglings and unruliness of the Prisoners, rose up from his place, and came and put his hands upon the hands of the men of *Mansoul*. So they crucified the *Diabolonians* that had been a plague, a grief, and an offence to the Town of *Mansoul.*

The assistance of more Grace.

Execution done.

Rom. 8. 13.

Now when this good work was done, the Prince came down to see, to visit, and to speak comfortably to the men of *Mansoul*, and to strengthen their hands in such work. And he said to them, that by this act of theirs he had proved them, and found them to be lovers of his person, observers of his Laws, and such as had also respect to his honour. He said moreover, (to shew them that they by this should not be losers, nor their Town weakened by the loss of them) that he would make them another Captain, and that of one of themselves. And that this Captain should be the ruler of a thousand, for the good and benefit of the now flourishing Town of *Mansoul*.

The Prince comes down to congratulate them.

He promises to make them a new Captain.

So he called one to him whose name was *Waiting*, and bid him go quickly up to the Castle-gate, and enquire there for one Mr. *Experience* that waiteth upon that noble Captain, the Captain *Credence*, and bid him come hither to me. So the messenger that waited upon the good Prince *Emanuel* went & said as he was commanded. Now the young Gentleman was waiting to see the Captain train and muster his men in the Castle-yard. Then said Mr. *Waiting* to him, *Sir*, the Prince would that you should come down to his Highness forthwith. So he brought him down to *Emanuel*, and he came and made obeisance before him. Now the men of the Town knew Mr. *Experience* well, for he was born and bred in *Mansoul*; they also knew him to be a man of conduct, of valour, and a person prudent in matters; he was also a comely person, well spoken, and very successful in his undertakings.

Experience must be the new Captain.

The qualifications of their new Captain.

Wherefore the hearts of the Townsmen were transported with joy, when they saw that the Prince himself was so taken with Mr. *Experience*, that he would needs make him a *Captain* over a band of men.

Mansoul takes it well.

So with one consent they bowed the knee before *Emanuel*, and with a shout said, *Let Emanuel live for ever*. Then said the Prince to the young Gentleman, whose name was Mr. *Experience*, I have thought good to confer upon thee a place of trust and honour in this my Town of *Mansoul*, (then the young man bowed his

The thing told to Mr. *Experience*.

head and worshipped), It is, said *Emanuel*, that thou shouldest be a *Captain*, a Captain over a thousand men in my beloved Town of *Mansoul*. Then said the Captain, *Let the King live*. So the Prince gave out orders forthwith to the Kings Secretary, that he should draw up for Mr. *Experience* a Commission to make him a Captain over a thousand men, and let it be brought to me, said he, that I may set to my seal. So it was done as it was commanded. The Commission was drawn up, brought to *Emanuel*, and he set his seal thereto. Then by the hand of Mr. *Waiting* he sent it away to the Captain.

His Commission sent him.

Now so soon as the Captain had received his Commission, he soundeth his Trumpet for Voluntiers, and young men come to him apace; yea the greatest and chiefest men in the Town sent their sons to be listed under his command. Thus Captain *Experience* came under command to *Emanuel*, for the good of the Town of *Mansoul*. He had for his *Lieutenant* one Mr. *Skilful*, and for his Cornet one Mr. *Memory*. His under Officers I need not name. His Colours were the *White Colours* for the Town of *Mansoul*; and his Scutcheon was *the dead Lion*, and *dead Bear*. So the Prince returned to his Royal Palace again.

His Under-Officers.

1 Sam. 17. 36, 37.

Now when he was returned thither, the Elders of the Town of *Mansoul*, to wit, the Lord *Mayor*, the *Recorder*, and the Lord *Wilbewill* went to *congratulate* him, and in special way to thank him for his love, care, and the tender compassion which he shewed to his ever obliged Town of *Mansoul*. So after a while, and some sweet Communion between them, the Townsmen having solemnly ended their Ceremony, returned to their place again.

The Elders of *Mansoul* congratulate him.

Emanuel also at this time appointed them a day wherein he would renew their Charter, yea wherein he would renew and enlarge it, mending several *faults* therein, that *Mansouls* yoke might be yet more easie. And this he did without any desire of theirs, even of his own frankness, and noble mind. So when he had sent for and seen their old one, he laid it by, and said, *Now that which decayeth and waxeth old is ready to vanish away*. He said moreover, the Town of *Mansoul* shall have another, a

He renews their Charter.

Heb. 8. 13.

Mat. 11.

better, a new one, more steady and firm by far. An Epitome hereof take as follows.

An Epitome of their new Charter.

Emanuel *Prince of Peace, and a great lover of the Town of* Mansoul, *I do in the name of my Father, and of mine own clemency, give, grant, and bequeath to my beloved Town of* Mansoul,

Heb. 8. 12. Joh. 17. 8, 14. 2 Pet. 1. 4. 2 Cor. 7. 1. 1 Joh. 1. 16.

First, free, full, and everlasting forgiveness of all wrongs, injuries, and offences done by them against my Father, me, their neighbour, or themselves.

Secondly, *I do give them the holy Law, and my Testament, with all that therein is contained, for their everlasting comfort and consolation.*

Thirdly, *I do also give them a portion of the self same grace and goodness that dwells in my Fathers heart and mine.*

Fourthly, *I do give, grant and bestow upon them freely the world, and what is therein for their good, and they shall have that power over them, as shall stand with the honour of my Father, my glory, and their comfort, yea, I grant them the benefits of life and death, and of things present, and things to come. This priviledg, no other City, Town or Corporation shall have but my* Mansoul *only.*

1 Cor. 3. 21, 22.

Fifthly, *I do give and grant them leave, and free access to me in my Palace at all seasons (to my Palace above or below) there to make known their wants to me, and I give them moreover a promise that I will hear and redress all their grievances.*

Heb. 10. 19, 20. Mat. 7. 7.

Sixthly, *I do give, grant to, and invest the Town of* Mansoul *with full power and authority to seek out, take, inslave, and destroy all, and all manner of* Diabolonians *that at any time from whence soever shall be found stragling in, or about the Town of* Mansoul.

No man to die for killing of sin.

Seventhly, *I do further grant to my beloved Town of* Mansoul *that they shall have authority not to suffer any foreigner or stranger, or their seed, to be free in, and of the blessed Town of* Mansoul, *nor to share in the excellent priviledges thereof. But that all the grants, priviledges, and immunities that I bestow upon the famous Town of* Mansoul, *shall be for those the old natives, and true inhabitants thereof, to them I say, and to their right seed after them.*

No lust has any grant by Christ, or any liberty to act in the Town of *Mansoul.* Eph. 4. 22. Col. 3. 5, 6, 7, 8, 9.

But all Diabolonians *of what sort, birth, Country, or Kingdom soever, shall be debarred a share therein.*

So when the Town of *Mansoul* had received at the hand of *Emanuel* their gracious *Charter*, (which in it self is infinitely more large than by this lean Epitome is set before you) they carried it to *audience*, that is to the Market place, and there Mr. *Recorder* read it in the presence of all the people. This being done, it was had back to the Castle gates, and there fairly engraven upon the doors thereof, and laid in Letters of Gold, to the end that the Town of *Mansoul*, with all the people thereof, might have it always in their view, or might go where they might see what a blessed freedom their Prince had bestowed upon them, that their joy might be increased in themselves, and their love renewed to their great and good *Emanuel.*

2 Cor. 3. 3. Jer. 31. 33. Heb. 8. 10. Their Charter set upon their Castle-gates.

But what joy! what comfort! what consolation think you, did now possess the hearts of the men of *Mansoul*; the Bells ringed, the Minstrils played, the people danced, the Captains shouted, the Colours waved in the wind, and the silver Trumpets sounded, and the *Diabolonians* now were glad to hide their heads, for they looked like them that had been long dead.

Joy renewed in *Mansoul.*

When this was over, the Prince sent again for the Elders of the Town of *Mansoul*, and communed with them about a Ministry that he intended to establish among them; such a Ministry that might open unto them, and that might instruct them in the things that did concern their present and future state.

For said he, You of your selves, without you have Teachers and Guides, will not be able to *know*, and if not to know, to be sure, not to *do* the will of my father.

Jer. 10. 23. 1 Cor. 2. 14.

At this news when the Elders of *Mansoul* brought it to the people, the whole Town came running together, (for it pleased them well, as whatever the Prince now did, pleased the people) and all with one consent implored his Majesty that he would forthwith establish such a Ministry among them as might teach them both law and judgment, statute and commandment; that they might be documented in all good and wholsome things. So he told them that he would grant them their requests; and

The common good thoughts.

would establish two among them; one that was of his Fathers Court, and one that was a native of *Mansoul*.

He that is from the Court, said he, is a person of no less quality and dignity than is my Father and I: and he is the Lord chief *Secretary* of my Fathers house, for he is, and always has been the chief dictator of all my Fathers Laws, a person altogether well skill'd in all mysteries, and knowledg of mysteries as is my Father, or as my self is. Indeed he is one with us in nature, and also as to loving of, and being faithful to, and in, the eternal concerns of the Town of *Mansoul*.

2 Pet. 1. 21.
1 Cor. 2. 10.
Joh. 1. 1.
1 Joh. 5. 7.

And this is he, said the Prince, that must be your chief Teacher: for 'tis he, and he only that can teach you clearly in all high and supernatural things. He and he only it is that knows the ways and methods of my Father at Court, nor can any like him shew how the heart of my Father is at all times, in all things, upon all occasions towards *Mansoul*, (for as no man knows the things of a man but that spirit of a man which is in him: so the things of my Father knows no man but this high and mighty *Secretary*. Nor can any (as he) tell *Mansoul*, how and what they shall do to keep themselvs in the love of my Father.) He also it is that can bring lost things to your remembrance, and that can tell you things to come. This teacher therefore must of necessity have the preheminence (both in your affections and judgment) before your other Teacher; his personal dignity, the excellency of his teaching, also the great dexterity that he hath to help you to make and draw up Petitions to my Father for your help, and to his pleasing, must lay obligations upon you to love him, fear him, and to take heed that you grieve him not.

Joh. 14. 26.
Ch. 16. 13.
1 Joh. 2. 27.

This person can put life and vigor into all he says; yea, and can also put it into your heart. This person can make Seers of you, and can make you tell what shall be hereafter. By this person you must frame all your Petitions to my Father and me; and without his advice and counsel first obtained, let nothing enter into the Town or Castle of *Mansoul*, for that may disgust and grieve this noble person.

1 Thes. 1. 5, 6.
Act. 21, 10, 11.
Jud. *v.* 20.
Eph. 6. 18.
Rom. 8. 26.
Rev. 2. 7, 11, 17, 29.
Eph. 4. 30.
Isa. 63. 10.

Take heed, I say, that you do not grieve this

Minister, for if you do, he may fight against you; and should he once be moved by you, to set himself against you, against you in battel array, that will distress you more than if twelve legions should from my Fathers Court be sent to make war upon you.

But (as I said) if you shall hearken unto him, and shall love him; if you shall devote your selves to his teaching, and shall seek to have converse, and to maintain Communion with him, you shall find him ten times better than is the whole world to any: yea, he will shed abroad the love of my Father in your hearts, and *Mansoul* will be the wisest, and most blessed of all people.

1 Cor. 13. 14. Rom. 5. 5.

Then did the Prince call unto him the *Old Gentleman*, who afore had been the *Recorder* of *Mansoul*, Mr. *Conscience* by name, and told him, That for as much as he was well skilled in the Law and Government of the Town of *Mansoul*, and was also well spoken, and could pertinently deliver to them his Masters will in all terrene & domestick matters, therefore he would also make him a Minister *for*, *in*, and *to* the goodly Town of *Mansoul*; in all the Laws, Statutes and Judgments of the famous Town of *Mansoul*. And thou must (said the Prince) confine thy self to the teaching of Moral Vertues, to Civil and Natural duties, but thou must not attempt to presume to be a revealer of those high and supernatural Mysteries that are kept close in the bosome of *Shaddai* my Father: for those things know no man, nor can any reveal them but my Fathers *Secretary* only.

Conscience made a Minister.

His limits.

His Caution.

Thou art a native of the Town of *Mansoul*, but the Lord *Secretary* is a native with my Father, wherefore as thou hast knowledg of the Laws and customs of the Corporation, so he of the things and will of my Father.

Wherefore, Oh! Mr. *Conscience*, although I have made thee a Minister and a Preacher to the Town of *Mansoul*, yet as to the things which the Lord *Secretary* knoweth, and shall teach to this people, there thou must be his scholar, and a learner, even as the rest of *Mansoul* are.

Thou must therefore in all high and supernatural things, go to him for information and knowledg; for though there be a spirit in man, this Persons inspiration must give him understanding. Wherefore, Oh thou Mr.

Job 33. 8.

Recorder, keep low and be humble, and remember that the *Diabolonians* that kept not their first charge, but left their own standing, are now made prisoners in the pit; be therefore content with thy station.

I have made thee my Fathers Vicegerent on Earth, in such things of which I have made mention before: and thou, take thou power to teach them to *Mansoul*, yea, and to impose them with whips and chastisements, if they shall not willingly hearken to do thy Commandments. His power in *Mansoul*.

And, Mr. *Recorder*, because thou art old, and through many abuses made feeble; therefore I give thee leave and licence to go when thou wilt to my fountain, my conduit, and there to drink freely of the blood of my Grape, for my conduit doth always run Wine. Thus doing, thou shalt drive from thy heart and stomach all foul, gross, and hurtful humours. It will also lighten thine eyes, and will strengthen thy memory for the reception and keeping of all that the Kings most noble *Secretary* teacheth. His Liberty. Body, Heb. 9. 14.

When the Prince had thus put Mr. *Recorder* (that once so was) into the place and office of a Minister to *Mansoul*; and the man had thankfully accepted thereof: then did *Emanuel* address himself in a particular speech to the Townsmen themselves.

'Behold, (said the Prince to *Mansoul*) my love and care 'towards you, I have added to all that is past, 'this mercy, to appoint you Preachers: the most 'noble *Secretary* to teach you in all high and sub- 'lime Mysteries; and this Gentleman (pointing to Mr. *Con-* 'science) is to teach you in all things humane and domestick, 'for therein lyeth his work. He is not by what I have said, 'debarred of telling to *Mansoul* any thing that he hath heard, 'and received at the mouth of the Lord high *Secretary*; only 'he shall not attempt to presume to pretend to be a revealer of 'those high Mysteries himself; for the breaking of them up, 'and the discovery of them to *Mansoul* lyeth only in the power, 'authority and skill of the Lord high *Secretary* himself. Talk 'of them he may, and so may the rest of the 'Town of *Mansoul*; yea, and may as occasion 'gives them opportunity, press them upon each The Princes speech to *Mansoul*. A licence to *Mansoul*.

'other for the benefit of the whole. These things therefore I 'would have you observe and do, for it is for your life, and 'the lengthening of your days.

'And one thing more to my beloved Mr. *Recorder*, and to 'all the Town of *Mansoul*, you must not dwell in, 'nor stay upon any thing of that which he hath 'in Commission to teach you, as to your trust 'and expectation of the next world; (of the next 'world (I say) for I purpose to give another to *Mansoul*, when 'this with them is worn out) but for that you must wholly and 'solely have recourse to, and make stay upon his Doctrine, 'that is your teacher after the first order. Yea, Mr. *Recorder* 'himself must not look for life from that which he himself 'revealeth, his dependance for that must be founded in the 'Doctrine of the other Preacher. Let Mr. *Recorder* also take 'heed that he receive not any Doctrine, or point of Doctrine, 'that are not communicated to him by his superiour teacher, 'nor yet within the precincts of his own formal knowledg.

A world to come promised to *Mansoul*.

Now after the Prince had thus setled things in the famous Town of *Mansoul*, he proceeded to give to the Elders of the Corporation a necessary caution, to wit how they should carry it to the high and noble Captains that he had, from his Fathers Court, sent or brought with him to the famous Town of *Mansoul*.

He gives them caution about the Captains.

'These Captains, said he, do love the Town of *Mansoul*, 'and they are pickt men, pickt out of abundance, 'as men that best suit, and that will most faith- 'fully serve in the wars of *Shaddai* against the '*Diabolonians*, for the preservation of the Town of *Mansoul*. 'I charge you therefore, said he, O ye inhabitants of the now 'flourishing Town of *Mansoul*, that you carry it not ruggedly, 'or untowardly to my Captains, or their men; since, as I said, 'they are pickt and choise men, men chosen out of many for 'the good of the Town of *Mansoul*. I say, I charge you that 'you carry it not untowardly to them; for though they have 'the hearts and faces of Lions, when at any time they shall be 'called forth to ingage and fight with the Kings 'foes, and the enemies of the Town of *Mansoul*; 'yet a little discountenance cast upon them from 'the Town of *Mansoul*, will deject and cast down

Graces pickt from common Vertues.

Satan cannot weaken our Graces as we ourselves may.

'their faces, will weaken and take away their courage. Do 'not therefore, Oh my beloved, carry it unkindly to my valiant 'Captains, and couragious men of war, but love 'them, nourish them, succour them, and lay them 'in your bosoms, and they will not only fight for you, but 'cause to fly from you all those the *Diabolonians* that seek, and 'will if possible be your utter destruction.

Words.

'If therefore any of them should at any time be sick or 'weak, and so not able to perform that office of love, which 'with all their hearts they are willing to do, (and will do also 'when well and in health) slight them not, nor despise them, 'but rather strengthen them, and incourage them 'though weak and ready to die, for they are your 'fence, and your guard, your wall, your gates, 'your locks, and your bars. And although when 'they are weak, they can do but little, but rather need to be 'helped by you, (than that you should then expect great things 'from them) yet when well, you know what exploits, what 'feats and warlike Atchievements they are able to do, and will 'perform for you.

Heb. 12. 12.
Isa. 35. 3.
Rev. 3. 2.
1 Thes. 5. 14.

'Besides, if they be weak, the Town of *Mansoul* cannot be 'strong; if they be strong, then *Mansoul* cannot be weak: your 'safety therefore doth lye in their health, and in your countenanc- 'ing of them. *Remember also that if they be sick, they 'catch that disease of the Town of* Mansoul *it self.*

'These things I have said unto you, because I love your 'welfare, and your honour: Observe therefore Oh my *Mansoul*, 'to be punctual in all things that I have given in charge unto 'you, and that not only as a Town corporate, and so to your 'officers and guard, and guides in chief, but to you as you are a 'people whose well-being, as single persons, depends on the 'observation of the Orders and Commandments of their Lord.

'Next, Oh my *Mansoul*, I do warn you of that of which 'notwithstanding that reformation that at present 'is wrought among you, you have need to be 'warn'd about: wherefore hearken diligently unto 'me. I am *now* sure, and you will know *here- 'after* that there are yet of the *Diabolonians* 'remaining in the Town of *Mansoul*; *Diabolo- 'nians* that are sturdy and implacable, and that do already

A Caution about the *Diabolonians* that yet remain in *Mansoul.*

'while I am with you, and that will yet more when I am from 'you, study, plot, contrive, invent, and jointly attempt to bring 'you to desolation, and so to a state far worse than that of the '*Egyptian* bondage; they are the avowed friends of *Diabolus*, 'therefore look about you: they used heretofore to lodg with 'their Prince in the Castle, when *Incredulity* was 'the Lord *Mayor* of this Town, but since my 'coming hither, they lye more in the outsides, 'and walls, and have made themselves dens, and 'caves, and holes, and strong holds therein. Wherefore, Oh '*Mansoul*! thy work as to this, will be so much the more 'difficult and hard. That is, to take, mortifie, and put them to 'death according to the will of my Father. Nor can you 'utterly rid your selves of them, unless you 'should pull down the walls of your Town, the 'which I am by no means willing you should. 'Do you ask me, *What shall we do then?* Why, 'be you diligent, and quit you like men, observe 'their holds, find out their haunts, assault them, 'and make no peace with them. Where ever they haunt, 'lurk, or abide, and what terms of peace soever they offer you 'abhor, and all shall be well betwixt you and me. And that 'you may the better know them from those that are the 'natives of *Mansoul*, I will give you this brief Schedule of the 'names of the chief of them; and they are these that follow: 'The Lord *Fornication*, the Lord *Adultery*, the Lord *Murder*, 'the Lord *Anger*, the Lord *Lasciviousness*, the 'Lord *Deceit*, the Lord *Evil-eye*, Mr. *Drunkenness*, 'Mr. *Reveling*, Mr. *Idolatry*, Mr. *Witchcraft*, 'Mr. *Variance*, Mr. *Emulation*, Mr. *Wrath*, Mr. '*Strife*, Mr. *Sedition*, and Mr. *Heresie*. These 'are some of the chief, Oh *Mansoul!* of those that will seek to 'overthrow thee for ever: these I say are the *Sculkers* in *Mansoul*, 'but look thou well into the Law of thy King, and there thou 'shalt find their *Physiognomy*, and such other characteristical 'notes of them, by which they certainly may be known.

Mar. 7. 21, 22.

Rom. 7. 18.

Christ would not have us destroy our selves thereby to destroy our sins.

The names of some of the *Diabolonians* in *Mansoul*.

'These, O my *Mansoul*, (and I would gladly that you 'should certainly know it) if they be suffered to run and range 'about the Town as they would, will quickly like Vipers eat 'out your bowels, yea poyson your Captains, cut the sinews

'of your souldiers, break the bar and bolts of your Gates, and 'turn your now most flourishing *Mansoul* into a barren and 'desolate wilderness, and ruinous heap. Wherefore that you 'may take courage to your selves to apprehend these Villains 'where ever you find them, *I give to you my Lord* 'Mayor, *my Lord* Wilbewill, *and* Mr. Recorder, 'with all the inhabitants of the Town of Mansoul, 'full power and commission to seek out, to take, 'and to cause to be put to death by the Cross, all, 'and all manner of Diabolonians, when and where ever you 'shall find them to lurk within, or to range without the walls 'of the Town of Mansoul.

A Commission to destroy the *Diabolonians* in *Mansoul.*

'I told you before, that I had placed a standing Ministry 'among you, not that you have but these with 'you, for my four first Captains who came 'against the Master and Lord of the *Diabolo-* 'nians that was in *Mansoul*, they can, and (if 'need be, and) if they be required, will not only privately 'inform, but publickly Preach to the Corporation both good 'and wholsome Doctrine, and such as shall lead you in the 'way. Yea, they will set up a weekly, yea, if need be a daily 'Lecture in thee, Oh *Mansoul!* and will instruct thee in such 'profitable lessons, that if heeded will do thee good at the 'end. *And take good heed that you spare not the men* 'that you have a Commission to take and crucifie.

More Preachers if need be for *Mansoul.*

'Now as I have set out before your eyes the vagrants & 'runnagates by name, so I will tell you that among your selves 'some of them shall creep in to beguile you, even such as would 'seem, and that in appearance are, very rife and hot for 'Religion. And they if you watch not, will do 'you a mischief, such an one as at present you 'cannot think of.

A Caution.

'These, as I said, will shew themselves to you in another 'hue than those under description before. *Wherefore* Mansoul 'watch and be sober, and suffer not thy self to be betrayed.

When the Prince had thus far new modelled the Town of *Mansoul*, and had instructed them in such matters as were profitable for them to know: then he appointed another day in which he intended when the Townsfolk came together to

bestow a further badg of honour upon the Town of *Mansoul*. A badg that should distinguish them from all the people, kindreds and tongues that dwell in the Kingdom of *Universe*. Now it was not long before the day appointed was come, and the Prince and his people met in the Kings Palace, where first *Emanuel* made a short speech unto them, and then did for them as he had said, and unto them as he had promised.

Another priviledg for *Mansoul*.

'My *Mansoul*, said he, that which I now am about to do is 'to make you known to the world to be mine, 'and to distinguish you also in your own eyes, 'from all false Traytors that may creep in 'among you.

His speech to *Mansoul*.

Then he commanded that those that waited upon him should go and bring forth out of his treasury those white and glistering robes that I, said he, have provided and laid up in store for my *Mansoul*. So the white garments were fetched out of his treasury, and laid forth to the eyes of the people. Moreover, it was granted to them that they should take them and put them on, according, said he, to your sizse and stature. So the people were put into white, into fine linnen, white and clean.

White Robes. Rev. 19. 8.

Then said the Prince unto them, 'This, O *Mansoul*, is my 'livery, and the badg by which mine are known from the 'servants of others. Yea, it is that which I grant to all that 'are mine, and without which no man is permitted to see my 'face. Wear them therefore for my sake who gave them unto 'you; and also if you would be known by the world to be 'mine.

But now! can you think how *Mansoul* shone? it was fair as the Sun, clear as the Moon, and terrible as an Army with banners.

The Prince added further, and said, 'No Prince, Potentate, 'or mighty one of *Universe*, giveth this livery 'but my self: Behold therefore, as I said before, 'you shall be known by it to be mine.

That which distinguisheth *Mansoul* from other people.

'And now, said he, I have given you my 'livery, let me give you also in commandment concerning them: 'and be sure that you take good heed to my words.

First, *Wear them daily, day by day, lest you should at sometimes appear to others, as if you were none of mine.*

Secondly, *Keep them always white, for if they be soiled, 'tis dishonour to me.* Eccl. 9. 8. Rev. 3. 2.

Thirdly, *Wherefore gird them up from the ground, and let them not lag with dust and* dirt.

Fourthly, *Take heed that you lose them not, lest you walk naked, and they see your shame.*

Fifthly, *But if you should sulley them, if you should defile them (the which I am greatly unwilling you should, and the Prince* Diabolus *will be glad if you would) then speed you to do that which is written in my Law, that yet you may stand, and not fall before me, and before my Throne. Also this is the way to cause that I may not leave you nor forsake you while here, but may dwell in this Town of* Mansoul *for ever.* Rev. 7. 15, 16, 17. Luk. 21. 36.

And now was *Mansoul*, and the inhabitants of it as the signet upon *Emanuels* right hand; where was there now a Town, a City, a Corporation that could compare with *Mansoul*! A Town redeemed from the hand and from the power of *Diabolus*! A Town that the King *Shaddai* loved, and that he sent *Emanuel* to regain from the Prince of the *Infernal Cave*: yea, a Town that *Emanuel* loved to dwell in, and that he chose for his Royal habitation; a Town that he fortified for himself, and made strong by the force of his Army. What shall I say, *Mansoul* has now a most excellent Prince, Golden Captains and men of war, weapons proved, and garments as white as snow. Nor are these benefits to be counted little but great; can the Town of *Mansoul* esteem them so, and improve them to that end and purpose for which they are bestowed upon them? The glorious state of *Mansoul.*

When the Prince had thus compleated the modelling of the Town, to shew that he had great delight in the work of his hands, and took pleasure in the good that he had wrought for the famous and flourishing *Mansoul*, he commanded, and they set his standard upon the Battlements of the Castle. And then,

First, He gave them frequent visits, not a day now but the Elders of *Mansoul* must come to him (or he to them) into his Palace. Now they must walk and talk together of all the great things that he had done, and yet 2 Cor. 6. 16.

further promised to do for the Town of *Mansoul*. Thus would he often do with the Lord *Mayor*, my Lord *Wilbewill*, and the honest subordinate Preacher Mr. *Conscience*, and Mr. *Recorder*. But Oh! how graciously! how lovingly! how courteously! and tenderly did this blessed Prince now carry it towards the Town of *Mansoul*! in all the Streets, Gardens, Orchards, and other places where he came, to be sure the *Poor* should have his blessing and benediction: yea, he would kiss them, and if they were ill, he would lay hands on them, and make them well. The *Captains* also he would daily, yea sometimes hourly incourage with his presence and goodly words. For you must know that a smile from him upon them would put more vigor, more life and stoutness into them, than would any thing else under Heaven.

Understanding. The Will.

Hungry thoughts.

The Prince would now also feast them, and with them continually: hardly a week would pass but a Banquet must be had betwixt him and them. You may remember that some Pages before we make mention of *one* feast that they had together, but now to feast them was a thing more common, every day with *Mansoul* was a feast-day now. Nor did he when they returned to their places, send them empty away, either they must have a *Ring*, a *Gold-chain*, a *Bracelet*, a *white stone*, or something; so dear was *Mansoul* to him now; so lovely was *Mansoul* in his eyes.

1 Cor. 5. 8.

A token of Marriage. A token of Honour. A token of Beauty. A token of Pardon.

Secondly, When the Elders and Townsmen did not come to him, he would send in much plenty of provision unto them; meat that came from Court, wine and bread that were prepared for his Fathers Table: yea, such delicates would he send unto them, and therewith would so cover their Table, that whoever saw it confessed that the like could not be seen in any Kingdom.

Thirdly, If *Mansoul* did not frequently visit him as he desired they should, he would walk out to them, knock at their doors and desire entrance, that amity might be maintained betwixt them and him; if they did hear and open to him, as commonly they would *if they were at home*, then would he renew his former love, and confirm it too with some new tokens, and signs of continued favour.

And was it not now amazing to behold, that in that very place where sometimes *Diabolus* had his abode, and entertained his *Diabolonians* to the almost utter destruction of *Mansoul*, the Prince of Princes should sit eating and drinking with them, while all his mighty Captains, men of War, Trumpeters, with the singing-men and singing-women of his Father stood round about to wait upon them! Now did *Mansouls* cup run over, now did her Conduits run sweet wine, now did she eat the finest of the wheat, and drink milk and hony out of the rock! Now she said, how great is his goodness! for since I found favour in his eyes, how honourable have I been!

The danger of wandring thoughts. Rev. 3. 20. Cant. 5. 2.

Mansouls Glory.

The blessed Prince did also ordain a new Officer in the Town, and a goodly person he was, his name was Mr. *Gods-peace*; this man was set over my Lord *Wilbewill*, my Lord *Mayor*, Mr. *Recorder*, the Subordinate Preacher, Mr. *Mind*, and over all the *Natives* of the Town of *Mansoul*. Himself was not a Native of it, but came with the Prince *Emanuel* from the Court. He was a great acquaintance of Captain *Credence*, and Captain *Goodhope*; some say they were kin, and I am of that opinion too. This man, as I said, was made Governour of the Town in general, specially over the Castle, and Captain *Credence* was to help him there. And I made great observation of it, that so long as all things went in *Mansoul* as this sweet natured *Gentleman* would, the Town was in most happy condition. Now there were no jars, no chiding, no interferings, no unfaithful doings in all the Town of *Mansoul*; every man in *Mansoul* kept close to his own imployment. The Gentry, the Officers, the Soldiers, and all in place observed their order. And as for the Women and Children of the Town, they followed their business joyfully, they would *work* and *sing*, *work* and *sing* from morning till night; so that quite through the Town of *Mansoul* now, nothing was to be found but harmony, quietness, joy and health. And this lasted all that Summer.

Col. 3. 15.

Rom. 15. 13.

Holy Conceptions. Good Thoughts.

But there was a man in the Town of *Mansoul*, and his name was Mr. *Carnal Security*, this man did after all this mercy bestowed on this Corporation, bring the Town of *Mansoul* into great and grievous

The story of Mr. *Carnal Security*.

slavery and bondage. A brief account of him and of his doings take as followeth.

When *Diabolus* at first took possession of the Town of *Mansoul*, he brought thither with himself, a great number of *Diabolonians*, men of his own conditions. Now among these there was one whose name was Mr. *Self-conceit*, and a notable brisk man he was, as any that in those days did possess the Town of *Mansoul*. *Diabolus* then perceiving this man to be *active* and *bold*, sent him upon many desperate designs, the which he managed better, and more to the pleasing of his Lord than most that came with him from the dens could do. Wherefore finding of him so fit for his purpose he preferred him, and made him next to the great Lord *Wilbewill*, of whom we have written so much before. Now the Lord *Wilbewill* being in those days very well pleased with him, and with his atchievements, gave him his daughter, the Lady *Fear-nothing*, to wife. Now of my Lady *Fear-nothing* did this Mr. *Self-conceit* beget this Gentleman Mr. *Carnal Security*. Wherefore there being then in *Mansoul* those strange kind of mixtures, 'twas hard for them in some cases to find out who were Natives, who not; for Mr. *Carnal Security* sprang from my Lord *Wilbewill* by mothers side, though he had for his Father a *Diabolonian* by nature.

Mr. *Self-conceit.*

Carnal Securities Original.

Well, this *Carnal Security* took much after his Father and mother, he was *Self-conceited*, he *feared nothing*, he was also a very busie man; nothing of news, nothing of doctrine, nothing of alteration, or talk of alteration could at any time be on foot in *Mansoul*, but be sure Mr. *Carnal Security* would be at the *head* or *tayl* of it: but to be sure he would decline those that he deemed the weakest, and stood always with them (in his way of standing) that he supposed was the strongest side.

His Qualities.

He is always for the strongest side.

Now when *Shaddai* the mighty, and *Emanuel* his Son made war upon *Mansoul* to take it, this Mr. *Carnal Security* was then in Town, and was a great doer among the people, incouraging them in their rebellion, putting of them upon hardning of themselves in their resisting of the Kings forces; but when he saw that the Town of *Mansoul* was taken and converted to the use of the glorious Prince *Emanuel*; and when he also saw what was become of *Diabolus*, and how he was unroosted, and

made to quit the Castle in the greatest contempt and scorn, and that the Town of *Mansoul* was well lined with *Captains*, *Engins* of War, and *men*, and also provision, what doth he but sliely wheel about also; and as he had served *Diabolus* against the good Prince, so he feigned that he would serve the Prince against his foes.

And having got some little smattering of *Emanuels* things by the end (being bold) he ventures himself into the company of the Townsmen, and attempts also to chat among them. *Now he knew that the power and strength of the Town of* Mansoul *was great, and that it could not but be pleasing to the people if he cried up their might and their glory.* Wherefore he beginneth his tale with the power and strength of *Mansoul*, and affirmed that it was impregnable. *Now magnifying their Captains, and their slings, and their rams; then crying up their fortifications, and strong holds; and lastly the assurances that they had from their Prince, that* Mansoul *should be happy for ever.* But when he saw that some of the men of the Town were tickled and taken with his discourse, he makes it his business, and walking from street to street, house to house, and man to man, he at last brought *Mansoul* to dance after his pipe, and to grow almost as *carnally secure* as himself; so from talking they went to feasting, and from feasting to sporting; and so to some other matters (now *Emanuel* was yet in the Town of *Mansoul*, and he wisely observed their doings) My Lord *Mayor*, my Lord *Wilbewill*, and Mr. *Recorder*, were also all taken with the words of this tatling *Diabolonian* Gentleman; forgetting that their Prince had given them warning before to take heed that they were not beguiled with any *Diabolonian* sleight: He had further told them that the security of the now flourishing Town of *Mansoul* did not so much lye in her present fortifications and force, as in her so using of what she had, as might oblige her *Emanuel* to abide within her Castle. For the right Doctrine of *Emanuel* was, that the Town of *Mansoul* should take heed that they forgot not his Fathers love and his; also that they should so demean themselves as to continue to keep themselves therein. Now this was not the way to do it, namely, to fall in love with one of the *Diabolonians*,

How Mr. *Carnal Security* begins the misery of *Mansoul.*

'Tis not Grace received, but Grace improved, that preserves the soul from temporal dangers.

and with such an one too as Mr. *Carnal Security* was, and to be led up and down by the nose by him: They should have heard their Prince, fear'd their Prince, loved their Prince, and have ston'd this *naughty-pack* to death, and took care to have walked in the ways of their Princes prescribing, for then should their peace have been as a river, when their righteousness had been like the waves of the Sea.

Now when *Emanuel* perceived that through the policy of Mr. *Carnal Security*, the hearts of the men of *Mansoul* were chill'd and abated in their practical love to him:

Emanuel bemoans *Mansoul.*

First, he bemoans them, and condoles their state with the *Secretary*, saying, *Oh that my people had hearkened unto me, and that* Mansoul *had walked in my ways! I would have fed them with the finest of the wheat, and with hony out of the rock would I have sustained them.* This done, he said in his heart, *I will return to the Court and go to my place till* Mansoul *shall consider and acknowledg their offence.* And he did so, and the cause and manner of his going away from them was thus:

The cause was for that,

First, *Mansoul* declined him, as is manifest in these Particulars.

The way of *Mansouls* backsliding.

1. *They left off their former way of visiting of him, they came not to his Royal Palace as afore.*

2. *They did not regard, nor yet take notice that he came, or came not to visit them.*

3. *The love-feasts that had wont to be between their Prince and them, though he made them still, and called them to them, yet they neglected to come at them, or to be delighted with them.*

4. *They waited not for his counsels, but began to be head-strong and confident in themselves, concluding that now they were strong and invincible, and that* Mansoul *was secure, and beyond all reach of the foe, and that her state must needs be unalterable for ever.*

Now, as was said, *Emanuel* perceiving that by the craft of Mr. *Carnal Security*, the Town of *Mansoul* was taken off from their dependance upon him, and upon his Father by him, and set upon what by them was bestowed upon it; He first, as I said, bemoaned their state, then he used means to make them understand that the way that they went on in was dangerous. For he sent my Lord high *Secretary* to them, to forbid them

such ways; but twice when he came to them he found them at dinner in Mr. *Carnal Securities* Parlour, and perceiving also that they were not willing to reason about matters concerning their good, he took grief and went his way. The which when he had told to the Prince *Emanuel*, he took offence, and was grieved also, and so made provision to return to his Fathers Court.

They grieve the Holy Ghost and Christ.

Now the methods of his withdrawing, as I was saying before, were thus:

1. *Even while he was yet with them in* Mansoul *he kept himself close, and more retired than formerly.*

2. *His speech was not now, if he came in their company, so pleasant and familiar as formerly.*

Christ withdraws not all at once.

3. *Nor did he as in times past, send to* Mansoul *from his Table, those dainty bits which he was wont to do.*

4. *Nor when they came to visit him, as now and then they would, would he be so easily spoken with as they found him to be in times past. They might now knock once, yea twice, but he would seem not at all to regard them; whereas formerly at the sound of their feet he would up and run, and meet them half way, and take them too, and lay them in his bosom.*

The working of their affections.

But thus *Emanuel* carried it now, and by his this carriage he sought to make them bethink themselves and return to him. But alas they did not consider, they did not know his ways, they regarded not, they were not touched with these, nor with the true remembrance of former favours. Wherefore what does he but in private manner withdraw himself, first from his Palace, then to the Gate of the Town, and so away from *Mansoul* he goes, till they should acknowledg their offence, and more earnestly seek his face. Mr. *Godspeace* also laid down his Commission, and would for the present act no longer in the Town of *Mansoul.*

He is gone.

Ezek. 11. 21. Hos. 5. 15. Lev. 26. 21, 22, 23, 24.

Thus they walked contrary to him, and he again by way of retaliation, walked contrary to them. But alas by this time they were so hardened in their way, and had so drunk in the Doctrine of Mr. *Carnal Security*, that the departing of their Prince touched them not, nor was he remembered by them when gone; and so of consequence his absence not condoled by them.

Jer. 2. 32.

Now there was a day wherein this old Gentleman Mr. *Carnal Security* did again make a feast for the Town of *Mansoul*, and there was at that time in the Town one Mr. *Godlyfear*, one *now* but little set by, though formerly one of great request. This man old *Carnal Security* had a mind, if possible, to gull and debauch, and abuse as he did the rest, and therefore he now bids him to the feast with his neighbours: so the day being come they prepare, and he goes and appears with the rest of the guests; and being all set at the Table, they did eat and drink, and were merry even all but this one man. For Mr. *Godlyfear* sat like a stranger, and did neither eat, nor was merry. The which when Mr. *Carnal Security* perceived, he presently addrest himself in a speech thus to him:

A trick put upon Mr. *Godlyfear*, he goes to the feast and sits there like a stranger.

Carn. Mr. *Godlyfear*, are you not well? you seem to be ill of body or mind, or both. I have a cordial of Mr. *Forgetgoods* making, the which, *Sir*, if you will take a dram of, I hope, it may make you bonny and blith, and so make you more fit for we feasting companions.

Talk betwixt Mr. *Carnal Security*, and Mr. *Godlyfear*.

Godly. *Unto whom the good old Gentleman discreetly replied*, Sir, *I thank you for all things courteous and civil, but for your cordial I have no list thereto. But a word to the natives of* Mansoul: *You the* Elders *and* chief *of* Mansoul, *to me it is strange to see you so jocund and merry, when the Town of* Mansoul *is in such woful case.*

Carn. Then said Mr. *Carnal Security*, You want sleep, good Sir, I doubt. If you please lye down and take a nap, and we mean while will be merry.

Godly. Then said the good man as follows, *Sir, if you were not destitute of an honest heart, you could not do as you have done, and do.*

Carn. Then said Mr. *Carnal Security*, Why?

Godly. *Nay pray interrupt me not. 'Tis true, the Town of* Mansoul *was strong, and (with a* proviso) *impregnable; but you, the Townsmen have weakned it, and it now lyes obnoxious to its foes; nor is it a time to flatter, or be silent, 'tis you* Mr. Carnal Security *that have wilily stripped* Mansoul, *and driven her glory from her; you have pulled down her Towers, you have broken down her Gates, you have spoiled her locks and bars.*

And now to explain my self, from that time that my Lords of Mansoul *and you, Sir, grew so great, from that time the strength of* Mansoul *has been offended, and now he is arisen and is gone. If any shall question the truth of my words, I will answer him by this, and such like questions.* Where is the Prince *Emanuel*? When did a man or woman in *Mansoul* see him? When did you hear from him, or taste any of his dainty bits? *You are now a feasting with this* Diabolonian *monster, but he is not your Prince. I say therefore, though enemies from without, had you taken heed, could not have made a prey of you, yet since you have sinned against your Prince, your enemies within have been too hard for you.*

Carn. Then said Mr. *Carnal Security*, Fie, fie, Mr. *Godly-fear*, fie; will you never shake off your *timorousness?* are you afraid of being sparrow-blasted? who hath hurt you? behold I am on your side, only you are for doubting, and I am for being confident. Besides, is this a time to be sad in? A feast is made for mirth, why then do you now, to your shame, and our trouble, break out into such passionate melancholy language when you should eat and drink, and be merry?

Godly. *Then said* Mr. Godlyfear *again, I may well be sad, for* Emanuel *is gone from* Mansoul. *I say again he is gone, and you, Sir, are the man that has driven him away; yea, he is gone without so much as acquainting the Nobles of* Mansoul *with his going, and if that is not a sign of his anger, I am not acquainted with the methods of Godliness.*

His speech to the Elders of *Mansoul.*

And now my Lords and Gentlemen, for my speech is still to you, your gradual declining from him did provoke him gradually to depart from you, the which he did for some time, if perhaps you would have been made sensible thereby, and have been renewed by humbling of your selves; but when he saw that none would regard, nor lay these fearful beginnings of his anger and judgment to heart, he went away from this place, and this I saw with mine eye. Wherefore now while you boast, your strength is gone, you are like the man that had lost his locks that before did wave about his shoulders. You may with this Lord of your feast shake your selves, and conclude to do as at other times; but since without him you can do nothing, and he is departed from you, turn your feast into a sigh, and your mirth into lamentation.

Then the *Subordinate Preacher*, old Mr. *Conscience* by name, he that of old was *Recorder* of *Mansoul*, being startled at what was said, began to second it thus.

Conscience startled.

Con. Indeed, my Brethren, quoth he, I fear that Mr. *Godlyfear* tells us true: I, for my part, have not seen my Prince a long season. I cannot remember the day for my part. Nor can I answer Mr. *Godlyfears* question. I doubt, I am afraid that all is naught with *Mansoul.*

Godly. *Nay, I know that you shall not find him in* Mansoul, *for he is departed and gone; yea, and gone for the faults of the Elders, and for that they rewarded his grace with unsufferable unkindnesses.*

Then did the *Subordinate Preacher* look as if he would fall down dead at the Table, also all there present, except the man of the house, began to look *pale* and *wan.* But having a little recovered themselves, and jointly agreeing to believe Mr. *Godlyfear* and his sayings, they began to consult what was best to be done (now Mr. *Carnal Security* was gone into his with-drawing room, for he liked not such dumpish doings) both to the man of the house for drawing them into evil, and also to recover *Emanuels* love.

They are all agast.

And with that, that saying of their Prince came very hot into their minds, which he had bidden them do to such as were false Prophets that should arise to delude the Town of *Mansoul.* So they took Mr. *Carnal Security* (concluding that he must be he) and burned his house upon him with fire, for he also was a *Diabolonian* by nature.

They consult and burn their Feast-master.

So when this was past and over, they bespeed themselves to look for *Emanuel* their Prince, and they sought him, but they found him not; then were they more confirmed in the truth of Mr. *Godlyfears* sayings, and began also severely to reflect upon themselves for their so vile and ungodly doings; for they concluded now that it was through them that their Prince had left them.

Cant. 5. 6.

Then they agreed and went to my Lord *Secretary*, (him whom before they refused to hear, him whom they had grieved with their doings) to know of him, for he was a Seer, and could tell where *Emanuel* was, and how they might direct a Petition to him. But the Lord *Secretary* would not admit them to a conference about this

They apply themselves to the Holy Ghost, but he is grieved, *&c.* Isa. 63. 10. Eph. 4. 30. 1 Thess. 5. 19.

matter, nor would admit them to his Royal place of abode, nor come out to them to shew them his face, or intelligence.

And now was it a day gloomy and dark, a day of clouds and of thick darkness with *Mansoul*. Now they saw that they had been foolish, and began to perceive what the company and prattle of Mr. *Carnal Security* had done, and what desperate damage his swaggering words had brought poor *Mansoul* into. But what further it was like to cost them, that they were ignorant of. Now Mr. *Godlyfear* began again to be in repute with the men of the Town; yea, they were ready to look upon him as a Prophet.

Well, when the Sabbath-day was come, they went to hear their *Subordinate Preacher*; but Oh how he did thunder and lighten this day! His Text was that in the Prophet *Jonah*, *They that observe lying vanities*, *forsake their own mercies*. But there was then such power and authority in that Sermon, and such a dejection seen in the countenances of the people that day, that the like hath seldom been heard or seen. The people when Sermon was done, were scarce able to go to their homes, or to betake themselves to their imploys the week after; they were so Sermon smitten, and also so Sermon-sick by being smitten, that they knew not what to do.

A thundring Sermon.

Jon. 2. 8.

Hos. 6. 13.

He did not only shew to *Mansoul* their sin, but did tremble before them, under the sense of his *own*, still crying out of himself, as he Preached to them, *Unhappy man that I am! that I should do so wicked a thing!* That I! a Preacher! whom the Prince did set up to teach to *Mansoul* his Law, should my self live sensless, and sottishly here, and be one of the first found in transgression. This transgression also fell within my precincts, I should have cried out against the wickedness, but I let *Mansoul* lye wallowing in it, until it had driven *Emanuel* from its borders. With these things he also charged all the Lords and Gentry of *Mansoul*, to the almost distracting of them.

The *Subordinate Preacher* doth acknowledg his fault, and bewails his compliance with Mr. *Carnal Security*.

Psal. 88.

About this time also there was a great sickness in the Town of *Mansoul*; and most of the inhabitants were greatly afflicted. Yea the Captains also, and men of war were brought thereby to a languishing condition,

A great sickness in *Mansoul*.

and that for a long time together; so that in case of an invasion, nothing could to purpose now have been done, either by the Townsmen, or Field-officers. Oh how many *pale* faces, *weak* hands, *feeble* knees, and staggering men were now seen to walk the streets of *Mansoul*. Here were groans, there pants, and yonder lay those that were ready to faint.

Heb. 12. 12, 13. Rev. 3. 2. Isa. 3. 24. Sin doth cause to be *weak*, both *body*, and *soul*, and *graces*.

The garments too which *Emanuel* had given them were but in a sorry case; some were rent, some were torn, and *all* in a nasty condition; some also did hang so loosely upon them, that the next bush they came at was ready to pluck them off.

After some time spent in this sad and desolate condition the *Subordinate Preacher* called for a day of fasting, and to humble themselves for being so wicked against the great *Shaddai*, and his Son. And he desired that Captain *Boanerges* would Preach. So he consented to do it, and the day was come, and his Text was this, *Cut it down, why cumbreth it the ground?* And a very smart Sermon he made upon the place. First, he shewed what was the occasion of the words, to wit, *because the fig-tree was barren*; then he shewed what was contained in the sentence, to wit, *repentance, or utter desolation.* He then shewed also by whose authority this sentence was pronounced, and that was by *Shaddai* himself. And lastly, he shewed *the reasons of the point*, and then concluded his *Sermon.* But he was very pertinent in the application, insomuch that he made poor *Mansoul* tremble. For this Sermon as well as the former, wrought much upon the hearts of the men of *Mansoul*; yea it greatly helped to keep awake those that were roused by the Preaching that went before. So that now throughout the whole Town there was little or nothing to be heard or seen but sorrow and mourning, and wo.

Boanerges doth Preach to *Mansoul*.

The men of *Mansoul* much affected.

Now after Sermon they got together and consulted what was best to be done. But said the *Subordinate Preacher*, I will do nothing of mine own head, without advising with my neighbour Mr. *Godlyfear*. For if he had afore, and understood more of the mind of our Prince than we, I do not know but he also may have it

They consult what to do.

now, even now we are turning again to vertue. So they called and sent for Mr. *Godlyfear*, and he forthwith appeared; then they desired that he would further shew his opinion about what they had best to do. Then said the old Gentleman as followeth, *It is my opinion that this Town of* Mansoul *should in this day of her distress draw up and send an humble Petition to their offended Prince* Emanuel, *that he in his favour and grace will turn again unto you, and not keep anger for ever.*

Mr. *Godly-fears* advice.

When the Townsmen had heard this Speech, they did with one consent agree to his advice; so they did presently draw up their request, and the next was, But who shall carry it? At last they did all agree to send it by my Lord *Mayor*. So he accepted of the service, and addressed himself to his journey; and went and came to the Court of *Shaddai*, whither *Emanuel* the Prince of *Mansoul* was gone. But the Gate was shut, and a strict watch kept thereat, so that the Petitioner was forced to stand without for a great while together. Then he desired that some would go into the Prince and tell him who stood at the Gate, and what his business was. So one went and told to *Shaddai*, and to *Emanuel* his Son, that the Lord *Mayor* of the Town of *Mansoul* stood without at the Gate of the Kings Court, desiring to be admitted into the presence of the Prince, the Kings Son. He also told what was the Lord Mayors Errand, both to the King and his Son *Emanuel*. But the Prince would not come down nor admit that the Gate should be opened to him, but sent him an answer to this effect: *They have turned the back unto me, and not their face, but now in the time of their trouble they say to me Arise and save us. But can they not now go to* Mr. Carnal Security *to whom they went when they turned from me, and make him their leader, their Lord, and their protection now in their trouble; why now in their trouble do they visit me, since in their prosperity they went astray?*

They send the Lord *Mayor* to Court.

Lam. 3. 8, 44.

Jer. 2. 27, 28.

A dreadful answer.

This answer made my Lord *Mayor* look black in the face; it troubled, it perplexed, it rent him sore. And now he began again to see what it was to be familiar with *Diabolonians*, such as Mr. *Carnal Security* was.

Lam. 4. 7, 8.

When he saw that at Court (as yet) there was little help to be expected, either for himself, or friends in *Mansoul*; he smote upon his breast and returned weeping, and all the way bewailing the lamentable state of *Mansoul*.

The Lord *Mayor* returns, and how.

Well, when he was come within sight of the Town, the Elders and chief of the people of *Mansoul* went out at the Gate to meet him, and to salute him, and to know how he sped at Court. But he told them his tale in so doleful a manner, that they all cried out, and mourned, and wept. Wherefore they threw ashes and dust upon their heads, and put sackcloth upon their loins, and went crying out through the Town of *Mansoul*; the which when the rest of the Townsfolk saw, they all mourned and wept. This therefore was a day of rebuke and trouble, and of anguish to the Town of *Mansoul*, and also of great distress.

The state of *Mansoul* now.

The whole Town cast down.

After some time, when they had somewhat refrained themselves, they came together to consult again what by them was yet to be done; and they asked advice, as they did before, of that reverend Mr. *Godlyfear*, who told them that there was no way better than to do as they had done, nor would he that they should be discouraged at all with that they had met with at Court; yea, though several of their Petitions should be answered with nought but silence or rebuke: *For*, said he, *it is the way of the wise* Shaddai *to make men wait and to exercise patience, and it should be the way of them in want, to be willing to stay his leisure.*

They consult again Mr. *Godlyfears* advice.

Then they took courage, and sent again, and again, and again; for there was not now one day, nor an hour that went over *Mansouls* head, wherein a man might not have met upon the road one or other riding post, sounding the horn from *Mansoul* to the *Court* of the King *Shaddai*; and all with Letters Petitionary in behalf of (and for the Princes return, to) *Mansoul*.

See now what's the work of a backsliding Saint awakened.

Groaning desires.

The road, I say, was now full of messengers, going and returning, and meeting one another; some from the Court, and some from *Mansoul*, and this was the work of the miserable

Town of *Mansoul*, all that long, that sharp, that cold and tedious winter.

A Memento:

Now if you have not forgot, you may yet remember that I told you before, that after *Emanuel* had taken *Mansoul*, yea, and after that he had new modelled the Town, there remained in several lurking places of the Corporation many of the old *Diabolonians*, that either came with the Tyrant when he invaded and took the Town, or that had there by reason of unlawful mixtures, their birth and breeding, and bringing up. And their holes, dens, and lurking places were in, under, or about the wall of the Town. Some of their names are the Lord *Fornication*, the Lord *Adultery*, the Lord *Murder*, the Lord *Anger*, the Lord *Lasciviousness*, the Lord *Deceit*, the Lord *Evileye*, the Lord *Blasphemy*, and that horrible Villain the old and dangerous Lord *Covetousness*. These, as I told you, with many more, had yet their abode in the Town of *Mansoul*, and that after that *Emanuel* had driven their Prince *Diabolus* out of the Castle.

Mansoul heeded not her Princes Caution, nor put his Commission into execution.

Against these the good Prince did grant a Commission to the Lord *Wilbewill* and others, yea to the whole Town of *Mansoul*, to seek, take, secure, and destroy any, or all that they could lay hands of, for that they were *Diabolonians* by nature, enemies to the Prince, and those that sought to ruin the blessed Town of *Mansoul*. But the Town of *Mansoul* did not pursue this warrant, but neglected to look after, to apprehend, to secure, and to destroy these *Diabolonians*. Wherefore what do these Villains but by degrees take courage to put forth their heads, and to shew themselves to the inhabitants of the Town. Yea, and as I was told, some of the men of *Mansoul* grew too familiar with some of them, to the sorrow of the Corporation, as you yet will hear more of in time and place.

The *Diabolonians* Plot.

Well, when the *Diabolonian* Lords that were left, perceived that *Mansoul* had through sinning offended *Emanuel* their Prince, and that he had with-drawn himself and was gone, what do they but plot the ruin of the Town of *Mansoul*. So upon a time they met together at the hold of one Mr. *Mischiefs*, who also was a *Diabolonian*, and there consulted how they might deliver up *Mansoul* into the

hands of *Diabolus* again. Now some advised one way, and some another, every man according to his own liking. At last my Lord *Lasciviousness* propounded, whether it might not be best in the first place for some of those that were *Diabolonians* in *Mansoul* to adventure to offer themselves for servants to some of the Natives of the Town, for said he, if they so do, and *Mansoul* shall accept of them, they may for us, and for *Diabolus* our Lord, make the taking of the Town of *Manso.* more easie than otherwise it will be. But then stood up the Lord *Murder*, and said, This may not be done at this time, for *Mansoul* is now in a kind of a rage, because by our friend Mr. *Carnal Security* she hath been once insnared already and made to offend against her Prince, and how shall she reconcile her self unto her Lord again, but by the heads of these men? Besides, we know that they have in commission to take and slay us where ever they shall find us, let us therefore be wise as Foxes, when we are dead we can do them no hurt, but while we live we may. Thus when they had tossed the matter to and fro, they jointly agreed that a Letter should forthwith be sent away to *Diabolus* in their name, by which the state of the Town of *Mansoul* should be shewed him, and how much it is under the frowns of their Prince; we may also, said some, let him know our intentions, and ask of him his advice in the case.

They send to Hell for advice.

So a Letter was presently framed, the Contents of which was this.

To our great Lord, the Prince *Diabolus*, dwelling below in the *Infernal Cave.*

The Copy of their Letter.

O *Great Father, and mighty Prince* Diabolus, *we, the true* Diabolonians, *yet remaining in the rebellious Town of* Mansoul, *having received our beings from thee, and our nourishment at thy hands, cannot with content and quiet endure to behold, as we do this day, how thou art dispraised, disgraced, and reproached among the inhabitants of this Town; nor is thy long absence at all delightful to us, because greatly to our detriment.*

The reason of this our writing unto our Lord, is for that we are not altogether without hope that this Town may become thy habitation again; for it is greatly declined

from its Prince Emanuel, *and he is up-risen, and is departed from them; yea, and though they send, and send, and send, and send after him to return to them, yet can they not prevail, nor get good words from him.*

There has been also of late, and is yet remaining a very great sickness and faintings among them, and that not only upon the poorer sort of the Town, but upon the Lords, Captains, and chief Gentry of the place (we only who are of the Diabolonians *by nature remain well, lively, and strong) so that through their great transgression on the one hand, and their dangerous sickness on the other, we judg they lye open to thy hand and power. If therefore it shall stand with thy horrible cunning, and with the cunning of the rest of the Princes with thee, to come and make an attempt to take* Mansoul *again, send us word, and we shall to our utmost power be ready to deliver it into thy hand. Or if what we have said shall not by thy Fatherhood be thought best, and most meet to be done, send us thy mind in a few words, and we are all ready to follow thy counsel to the hazarding of our lives, and what else we have.*

Given under our hands the day and date above written, after a close consultation at the house of Mr. Mischief, *who yet is alive, and hath his place in our desirable Town of* Mansoul.

When Mr. *Profane* (for he was the Carrier) was come with his Letter to *Hellgate hill*, he knocked at the Brazen gates for entrance. Then did *Cerberus* the Porter, for he is the keeper of that Gate, open to Mr. *Profane*, to whom he delivered his Letter, which he had brought from the *Diabolonians* in *Mansoul*. So he carried it in and presented it to *Diabolus* his Lord; and said, Tidings my Lord, from *Mansoul*; from our trusty friends in *Mansoul*.

Mr. *Profane* is Carrier, he brings the Letter to *Hellgate-hill*, and there presents it to *Cerberus* the Porter.

Then came together from all places of the den *Beelzebub*, *Lucifer*, *Apollyon*, with the rest of the rabblement there, to hear what news from *Mansoul*. So the Letter was broken up and read, and *Cerberus* he stood by. When the Letter was openly read, and the Contents thereof spread into all the corners of the den, command was given that without let or stop, *Dead-mans-bell* should be rung for joy. So the Bell was rung, and the Princes rejoiced that

Dead-mans bell, and how it went.

Mansoul was like to come to ruin. Now the Clapper of the Bell went, *The Town of* Mansoul *is coming to dwell with us, make room for the Town of* Mansoul. This Bell therefore they did ring, because they did hope that they should have *Mansoul* again.

Now when they had performed this their horrible ceremony, they got together again to consult what answer to send to their friends in *Mansoul*, and some advised one thing, and some another, but at length because the business required haste, they left the whole business to the Prince *Diabolus*, judging him the most proper Lord of the place. So he drew up a Letter as he thought fit, in answer to what Mr. *Profane* had brought, and sent it to the *Diabolonians* that did dwell in *Mansoul*, by the same hand that had brought theirs to him: And this was the Contents thereof,

> *To our off-spring the high and mighty* Diabolonians, *that yet dwell in the Town of* Mansoul, Diabolus *the great Prince of* Mansoul, *wisheth a prosperous issue and conclusion of those many brave enterprizes, conspiracies, and designs that you of your love and respect to our honour, have in your hearts to attempt to do against* Mansoul.

Beloved children and disciples, my Lord Fornication, Adultery, *and the rest, we have here in our desolate den received to our highest joy and content, your welcome Letter by the hand of our trusty Mr.* Profane, *and to shew how acceptable your tidings were, we rang out our Bell for gladness; for we rejoiced as much as we could, when we perceived that yet we had friends in* Mansoul, *and such as sought our honour and revenge in the ruin of the Town of* Mansoul. *We also rejoiced to hear that they are in a degenerated condition, and that they have offended their Prince, and that he is gone. Their sickness also pleaseth us, as does also your health, might and strength. Glad also would we be, right horribly beloved, could we get this Town into our clutches again. Nor will we be sparing of spending our wit, our cunning, our craft, and hellish inventions to bring to a wished conclusion this your brave beginning in order thereto.*

And take this for your comfort, (our birth, and our off-spring) that shall we again surprize it and take it, we will attempt to put all your foes to the sword, and will make you the great Lords and

Captains of the place. Nor need you fear (if ever we get it again) that we after that shall be cast out any more; for we will come with more strength, and so lay far more fast hold than at the first we did. Besides, it is the Law of that Prince that now they own, that if we get them a second time they shall be ours for ever. Mat. 12. 43, 44, 45.

Do you therefore our trusty Diabolonians, *yet more pry into, and endeavour to spie out the weakness of the Town of* Mansoul. *We also would that you your selves do attempt to weaken them more and more. Send us word also by what means you think we had best to attempt the regaining thereof: to wit, whether by perswasion to a vain and loose life; or, whether by tempting them to doubt and despair; or, whether by blowing up of the Town by the Gun-powder of pride, and self conceit. Do you also, O ye brave* Diabolonians, *and true sons of the Pit, be always in a readiness to make a most hideous assault within, when we shall be ready to storm it without. Now speed you in your project, and we in our desires, the utmost power of our Gates, which is the wish of your great* Diabolus, Mansouls *enemy, and him that trembles when he thinks of judgment to come, all the blessings of the Pit be upon you, and so we close up our Letter.*

Given at the Pits mouth by the joint consent of all the Princes of Darkness to be sent (to the force and power that we have yet remaining in Mansoul) *by the hand of Mr.* Profane.

By me Diabolus.

This Letter, as was said, was sent to *Mansoul*, to the *Diabolonians* that yet remained there, and that yet inhabited the wall, from the dark Dungeon of *Diabolus*, by the hand of Mr. *Profane*, by whom they also in *Mansoul* sent theirs to the Pit. Now when this Mr. *Profane* had made his return, and was come to *Mansoul* again, he went and came as he was wont to the house of Mr. *Mischief*, for there was the Conclave, and the place where the Contrivers were met. Now when they saw that their messenger was returned safe and sound, they were greatly gladded thereat. Then he presented them with his Letter which he had brought from *Diabolus* for them; the which when they had read and considered, did much augment

Flesh.

Profane comes home again.

their gladness. They asked them after the welfare of their friends, as how their Lord *Diabolus*, *Lucifer*, and *Beelzebub* did, with the rest of those of the Den. To which this *Profane* made answer, Well, well, my Lords, they are well, even as well as can be in their place. They also, said he, did ring for joy at the reading of your Letter, as you well perceived by this when you read it.

Now, as was said, when they had read their Letter, and perceived that it incouraged them in their work, they fell to their way of contriving again, to wit, how they might compleat their *Diabolonian* design upon *Mansoul*. *And the first thing that they agreed upon was to keep all things from Mansoul as close as they could.* Let it not be known, let not *Mansoul* be acquainted with what we design against it. The next thing was, how, or by what means they should try to bring to pass the ruin and overthrow of *Mansoul*, and one said after this manner, and another said after that. Then stood up Mr. *Deceit*, and said, My right *Diabolonian* friends, our Lords, and the high ones of the deep Dungeon do propound unto us these three ways.

1. Whether we had best to seek its ruin by making of *Mansoul* loose and vain.
2. Or whether by driving them to doubt and despair.
3. Or whether by endeavouring to blow them up by the Gun-powder of pride and self conceit.

Take heed *Mansoul.*

Now I think if we shall tempt them to pride, that may do something; and if we tempt them to wantonness, that may help. But in my mind, if we could drive them into desperation, that would knock the nail on the head; for then we should have them in the first place question the truth of the love of the heart of their Prince towards them, and that will disgust him much. This if it works well, will make them leave off quickly their way of sending Petitions to him; then farewell earnest sollicitations for help and supply; for then this conclusion lies naturally before them, *As good do nothing as do to no purpose.* So to Mr. *Deceit* they unanimously did consent.

Then the next question was, but how shall we do to bring this our project to pass? and 'twas answered by the same Gentleman, That this might be the best way to do it, even let, quoth he, so many of our

Take heed *Mansoul.*

friends as are willing to venture themselves for the promoting of their Princes cause, disguise themselves with apparel, change their names, and go into the market like far Country men, and proffer to let themselves for servants to the famous Town of *Mansoul*, and let them pretend to do for their Masters as beneficially as may be; for by so doing they may, if *Mansoul* shall hire them, in little time so corrupt and defile the Corporation, that her now Prince shall be not only further offended with them, but in conclusion shall spue them out of his mouth. And when this is done, our Prince *Diabolus* shall prey upon them with ease: *Yea, of themselves they shall fall into the mouth of the eater.*

Take heed *Mansoul.*

This project was no sooner propounded, but was as highly accepted, and forward were all *Diabolonians* now to engage in so delicate an interprize; but it was not thought fit that all should do thus, wherefore they pitched upon two or three, namely, the Lord *Covetousness*, the Lord *Lasciviousness*, and the Lord *Anger*. The Lord *Covetousness* called himself by the name of *Prudent thrifty*; the Lord *Lasciviousness* called himself by the name of *Harmless-mirth*; and the Lord *Anger* called himself by the name of *Good-zeal.*

Take heed *Mansoul.*

So upon a Market-day they came into the Market-place, three lusty fellows they were to look on, and they were clothed in *sheeps-russet*, which was also now in a manner as white as were the white robes of the men of *Mansoul.* Now the men could speak the language of *Mansoul* well. So when they were come into the Market-place, and had offered to let themselves to the Townsmen, they were presently taken up, for they asked but little wages, and promised to do their Masters great service.

Take heed *Mansoul.*

Mr. *Mind* hired *Prudent-thrifty*, and Mr. *Godly-fear* hired *Good-zeal.* True, this fellow *Harmless-mirth* did hang a little in hand, and could not so soon get him a Master as the other did, because the Town of *Mansoul* was now in *Lent*, but after a while because *Lent* was almost out, the Lord *Wilbewill* hired *Harmless-mirth* to be both his *Waiting-man*, and his *Lacquy*, and thus they got them Masters.

Take heed *Mansoul.*

These Villains now being got thus far into the houses of

the men of *Mansoul*, quickly began to do great mischief therein; for being filthy arch and slie, they quickly corrupted the families where they were; yea, they tainted their Masters much, especially this *Prudent-thrifty*, and him they call *Harmless-mirth*. True, he that went under the vizor of *Good-zeal*, was not so well liked of his Master, for he quickly found that he was but a counterfeit Rascal; the which when the fellow perceived, with speed he made his escape from the house, or I doubt not but his Master had hanged him.

Well, when these Vagabonds had thus far carried on their design, and had corrupted the Town as much as they could, in the next place they considered with themselves at what time their Prince *Diabolus* without, and themselves within the Town should make an attempt to seise upon *Mansoul*; and they all agreed upon this, that a Market-day would be best for that work; for why? then will the Townsfolk be busie in their ways: and always take this for a rule, *When people are most busie in the world, they least fear a surprize.* We also then, said they, shall be able with less suspicion to gather our selves together for the work of our friends, and Lords; yea, and in such a day, if we shall attempt our work, and miss it, we may when they shall give us the rout, the better hide our selves in the croud and escape.

A day of worldly cumber.

Take heed *Mansoul.*

These things being thus far agreed upon by them, they wrote another Letter to *Diabolus*, and sent it by the hand of Mr. *Profane*, the Contents of which was this:

The Lords of Looseness *send to the great and high* Diabolus *from our Dens, caves, holes, and strong holds, in, and about the wall of the Town of* Mansoul, *Greeting:*

Look to it *Mansoul.*

OUR great Lord, and the nourisher of our lives, Diabolus; *how glad we were when we heard of your fatherhoods readiness to comply with us, and help forward our design in our attempts to ruin* Mansoul! *none can tell but those who as we do set themselves against all appearance of good when and wheresoever we find it.*

Rom. 7. 21. Gal. 5. 17.

Touching the incouragement that your greatness is pleased to give us to continue to devise, contrive, and study the utter desolation

of Mansoul, *that we are not sollicitous about, for we know right well that it cannot but be pleasing and profitable to us, to see our enemies and them that seek our lives, to die at our feet, or fly before us. We therefore are still contriving, and that to the best of our cunning, to make this work most facile and easie to your Lordships, and to us.*

First we considered of that most hellishly, cunning compacted, three-fold project, that by you was propounded to us in your last; and have concluded, that though to blow them up with the Gun-powder of pride would do well, and to do it by tempting them to be loose and vain will help on, yet to contrive to bring them into the gulf of desperation, we think will do best of all. Now we who are at your beck, have thought of two ways to do this: First, we for our parts will make them as vile as we can, and then you with us, at a time appointed, shall be ready to fall upon them with the utmost force. And of all the Nations that are at your whistle, we think that an army of Doubters *may be the most likely to attack and overcome the Town of* Mansoul. *Thus shall we overcome these enemies, else the Pit shall open her mouth upon them, and desperation shall thrust them down into it. We have also, to effect this so much by us desired design, sent already three of our trusty* Diabolonians *among them, they are disguised in garb, they have changed their names, and are now accepted of them, to wit,* Covetousness, Lasciviousness *and* Anger. *The name of* Covetousness *is changed to* Prudent-thrifty; *and him* Mr. Mind *has hired, and is almost become as bad as our friend.* Lasciviousness *has changed his name to* Harmless-mirth, *and he is got to be the Lord* Wilbewills *Lacquy, but he has made his master very wanton.* Anger *changed his name into* Good-zeal, *and was entertained by* Mr. Godly-fear, *but the peevish old Gentleman took pepper in the nose and turned our companion out of his house. Nay he has informed us since, that he ran away from him, or else his old master had hanged him up for his labour.*

Look to it *Mansoul.*

Take heed *Mansoul.*

Now these have much helped forward our work and design upon Mansoul; *for notwithstanding the spite and quarrelsome temper of the old Gentleman last mentioned, the other two ply their business well, and are like to ripen the work apace.*

Look to it *Mansoul.*

Our next project is, that it be concluded that you come upon the

Town upon a Market-day, and that when they are upon the heat of their business; for then to be sure they will be most secure, and least think that an assault will be made upon them. They will also at such a time be less able to defend themselves, and to offend you in the prosecution of our design. And we your trusty, (and we are sure your beloved) ones shall when you shall make your furious assault without, be ready to second the business within. So shall we in all likelihood be able to put Mansoul *to utter confusion, and to swallow them up before they can come to themselves. If your Serpentine heads, most subtil Dragons, and our highly esteemed Lords can find out a better way than this, let us quickly know your minds.*

Take heed *Mansoul.*

To the Monsters of the Infernal Cave from the house of Mr. Mischief *in* Mansoul, *by the hand of Mr.* Profane.

Now all the while that the raging runnagates, and hellish *Diabolonians* were thus contriving the ruin of the Town of *Mansoul*, they, to wit, the poor Town it self was in a sad and woful case, partly because they had so grievously offended *Shaddai* and his Son, and partly because that the enemies thereby got strength within them afresh, and also because though they had by many Petitions made suit to the Prince *Emanuel*, and to his Father *Shaddai* by him for their pardon and favour, yet hitherto obtained they not one smile; but contrariwise through the craft and subtilty of the Domestick *Diabolonians*, their cloud was made to grow blacker and blacker, and their *Emanuel* to stand at further distance.

The sad state of *Mansoul.*

The sickness also did still greatly rage in *Mansoul*, both among the Captains and the inhabitants of the Town their enemies, and their enemies only were now lively and strong, and like to become the head whilest *Mansoul* was made the tail.

By this time the Letter last mentioned, that was written by the *Diabolonians* that yet lurked in the Town of *Mansoul*, was conveyed to *Diabolus* in the *Blackden*, by the hand of Mr. *Profane*. He carried the Letter by *Hellgate-hill* as afore, and conveyed it by *Cerberus* to his Lord.

Profane arrives at *Hellgate-hill.*

But when *Cerberus* and Mr. *Profane* did meet, they were

presently as great as beggers, and thus they fell into discourse about *Mansoul*, and about the project against her.

Cerb. Ah! old friend, quoth *Cerberus*, art thou come to *Hellgate-hill* again! By St. *Mary* I am glad to see thee.

Prof. *Yes, my Lord, I am come again about the concerns of the Town of* Mansoul.

Talk between him and *Cerberus.*

Cerb. Prithee tell me what condition is that Town of *Mansoul* in at present?

Prof. *In a brave condition, my Lord, for us, and for my Lords, the Lords of this place I trow; for they are greatly decayed as to Godliness, and that's as well as our heart can wish; their Lord is greatly out with them, and that doth also please us well. We have already also a foot in their dish, for our* Diabolonian *friends are laid in their bosomes, and what do we lack but to be masters of the place.*

Besides, our trusty friends in Mansoul *are daily plotting to betray it to the Lords of this Town, also the sickness rages bitterly among them, and that which makes up all, we hope at last to prevail.*

Cerb. Then said the Dog of *Hellgate*, no time like this to assault them, I wish that the enterprize be followed close, and that the success desired may be soon effected: Yea, I wish it for the poor *Diabolonians* sakes that live in the continual fear of their lives in that Trayterous Town of *Mansoul.*

Prof. *The contrivance is almost finished, the Lords in* Mansoul *that are* Diabolonians *are at it day and night, and the other are like silly doves, they want heart to be concerned with their state, and to consider that ruin is at hand. Besides, you may, yea must think when you put all things together, that there are many reasons that prevail with* Diabolus *to make what hast he can.*

Cerb. Thou hast said as it is, I am glad things are at this pass. Go in my brave *Profane* to my Lords, they will give thee for thy welcome as good a *Coranto* as the whole of this Kingdom will afford. I have sent thy Letter in already.

Then Mr. *Profane* went into the Den, and his Lord *Diabolus* met him, and saluted him with Welcome my trusty servant. I have been made glad with thy Letter. The rest of the Lords of the Pit gave him also their salutations. Then *Profane* after obeisance made to them all, said, Let *Mansoul* be given to my Lord

Profane's Entertainment.

Diabolus, and let him be her King for ever. And with that the hollow belly, and yauning gorge of Hell gave so loud and hideous a groan (for that is the musick of that place) that it made the mountains about it *totter*, as if they would fall in pieces.

Now after they had read and considered the Letter, they consulted what answer to return, and the first that did speak to it was *Lucifer*.

They consult what answer to give to the Letter.

Lucif. Then said he, The first project of the *Diabolonians* in *Mansoul* is like to be lucky, and to take; to wit, that they will by all the ways and means they can, make *Mansoul* yet more vile and filthy; no way to destroy a *Soul* like this; this is *Probatum est*, our old friend *Balaam* went this way and prospered many years ago, let this therefore stand with us for a maxim, and be to *Diabolonians* for a general rule in all ages, for nothing can make this to fail but Grace, in which I would hope that this Town has no share.

Lucifer.

Numb. 31. 16.
Rev. 2. 14.

Cumberments are dangerous.

But whether to fall upon them on a Market-day, because of their cumber in business; that I would should be under debate. And there is more reason why this head should be debated, than why some other should; because upon this will turn the whole of what we shall attempt. If we time not our business well, our whole project may fail.

They had need do it.

Our friends the *Diabolonians* say that a *Market-day* is best, for then will *Mansoul* be most busie, and have fewest thoughts of a surprize. But what if also they shall double their guards on those days, (and methinks nature and reason should teach them to do it) and what if they should keep such a watch on those days as the necessity of their present case doth require: yea, what if their men should be always in arms on those days? then you may, my Lords, be disappointed in your attempts, and may bring our friends in the Town to utter danger of unavoidable ruin.

Beel. Then said the great *Beelzebub*, There is something in what my Lord hath said, but his conjecture may, or may not fall out. Nor hath my Lord laid it down as that which must not be receded from, for I know that he said it only to provoke to a warm debate thereabout. Therefore we must understand, if we can, whether the Town of *Mansoul* has such

sense and knowledg of her decayed state, and of the design that we have on foot against her, as doth provoke her to set watch and ward at her Gates, and to double them on Market-days. But if after enquiry made, it shall be found that they are asleep, then any day will do, but a Market day is best; and this is my judgment in this case.

A Lesson for Christians.

Diab. Then quoth *Diabolus*, how should we know this? and 'twas answered, enquire about it at the mouth of Mr. *Profane.* So *Profane* was called in and asked the question, and he made his answer as follows.

Prof. *My Lords, so far as I can gather, this is at present the condition of the Town of* Mansoul, *they are decayed in their faith and love,* Emanuel *their Prince has given them the back; they send often by petition to fetch him again, but he maketh not hast to answer their request, nor is there much reformation among them.*

Profane's description of the present state of *Mansoul.*

Diab. I am glad that they are backward to a *reformation*, but yet I am afraid of their *Petitioning.* However their loosness of life is a sign that there is not much heart in what they do, and without the heart things are little worth. But go on my masters, I will divert you, my Lords, no longer.

Beel. If the case be so with *Mansoul*, as Mr. *Profane* has described it to be, 'twill be no great matter what day we assault it, not their prayers, nor their power will do them much service.

Apoll. When *Beelzebub* had ended his Oration, then *Apollyon* did begin. My opinion said he concerning this matter, is, that we go on fair and softly, not doing things in an hurry. Let our friends in *Mansoul* go on still to pollute and defile it, by seeking to draw it yet more into sin (for there is nothing like sin to devour *Mansoul.*) If this be done, and it takes effect, *Mansoul* of it self will leave off to watch, to Petition, or any thing else that should tend to her security and safety; for she will forget her *Emanuel*, she will not desire his company, and can she be gotten thus to live, her Prince will not come to her in hast. Our trusty friend Mr. *Carnal Security*, with one of his tricks, did *drive* him out of the Town, and why may not my Lord *Covetousness*, and my Lord *Lasciviousness*, by what they may do, *keep* him out of the Town? And this I will tell you (not

Dreadful advice against *Mansoul.*

because you know it not) that two or three *Diabolonians*, if entertained and countenanced by the Town of *Mansoul*, will do more to the keeping of *Emanuel* from them, and towards making of the Town of *Mansoul* your own, than can an army of a legion that should be sent out from us to withstand him.

Dreadful advice against *Mansoul.*

Let therefore this first project that our friends in *Mansoul* have set on foot, be strongly and diligently carried on with all cunning and craft imaginable; and let them send continually under one guise or another, *more* and *other* of their men to play with the people of *Mansoul*; and then perhaps we shall not need to be at the charge of making a War upon them; or if that must of necessity be done, yet the more sinful they are, the more unable, to be sure, they will be to resist us, and then the more easily we shall overcome them. And besides, suppose (and that is the worst that can be supposed) that *Emanuel* should come to them again, why may not the same means (or the like) drive him from them once more? Yea, why may he not by their lapse into that sin again be driven from them for ever, for the sake of which he was at the first driven from them for a season? And if this should happen, then away go with him his *Rams*, his *Slings*, his *Captains*, his *Souldiers*, and he leaveth *Mansoul* naked and bare. Yea, will not this Town, when she sees her self utterly forsaken of her Prince, of her own accord open her Gates again unto you, and make of you as in the days of old? but this must be done by time, a few days will not effect so great a work as this.

Dreadful advice against *Mansoul.*

So soon as *Apollyon* had made an end of speaking, *Diabolus* began to blow out his own malice, and to plead his own cause, and he said, My Lords and Powers of the Cave, my true and trusty friends, I have with much impatience, as becomes me, given ear to your long and tedious Orations. But my furious gorge, and empty panch, so lusteth after a repossession of my famous Town of *Mansoul*, that whatever comes out I can wait no longer to see the events of lingering projects. I must, and that without further delay, seek by all means I can to fill my unsatiable gulf with the soul and body of the Town of *Mansoul*.

Look to it *Mansoul.*

Therefore lend me your heads, your hearts, and your help, now I am going to recover my Town of *Mansoul*.

When the Lords and Princes of the Pit saw the flaming desire that was in *Diabolus* to devour the miserable Town of *Mansoul*, they left off to raise any more objections, but consented to lend him what strength they could: Though had *Apollyons* advice been taken, they had far more fearfully distressed the Town of *Mansoul*. But, I say, they were willing to lend him what strength they could, not knowing what need they might have of him, when they should engage for themselves, as he. Wherefore they fell to advising about the next thing propounded, to wit, what Souldiers they were, and also how many, with whom *Diabolus* should go against the Town of *Mansoul* to take it; and after some debate it was concluded, according as in the Letter the *Diabolonians* had suggested, that none was more fit for that Expedition than an Army of terrible *Doubters*. They therefore concluded to send against *Mansoul* an Army of sturdy *Doubters*. The number thought fit to be imployed in that service, was between twenty and thirty thousand. So then the result of that great counsel of those high and mighty Lords was, That *Diabolus* should even now out of hand beat up his Drum for men in the land of *Doubting*, (which land lyeth upon the confines of the place called *Hellgate hill*) for men that might be imployed by him against the miserable Town of *Mansoul*. It was also concluded that these Lords themselves should help him in the War, and that they would to that end head and manage his men. So they drew up a Letter and sent back to the *Diabolonians* that lurked in *Mansoul*, and that waited for the back-coming of Mr. *Profane*, to signifie to them into what method and forwardness they at present had put their design. The Contents whereof now followeth.

An army of *Doubters* raised to go against the Town of *Mansoul*.

The Princes of the Pit go with them.

From the dark and horrible Dungeon of Hell, *Diabolus* with all the Society of the Princes of Darkness, sends to our trusty ones, in and about the walls of the Town of *Mansoul*, now impatiently waiting for our most Devillish answer to their venomous, and most poysonous design against the Town of *Mansoul*.

Another Letter from *Diabolus* to the *Diabolonians* in *Mansoul*.

OUR native ones, in whom from day to day we boast, and in whose actions all the year long we do greatly delight our selves: We received your welcome, because highly esteemed Letter, at the hand of our trusty and greatly beloved the old Gentleman Mr. Profane. *And do give you to understand, that when we had broken it up, and had read the Contents thereof (to your amazing memory be it spoken) our yauning hollow bellied place, where we are, made so hideous and yelling a noise for joy, that the mountains that stand round about* Hellgate-hill, *had like to have been shaken to pieces at the sound thereof.*

We could also do no less than admire your faithfulness to us, with the greatness of that subtility that now hath shewed it self to be in your heads to serve us against the Town of Mansoul. *For you have invented for us so excellent a method for our proceeding against that rebellious people, a more effectual cannot be thought of by all the wits of Hell. The proposals therefore which now at last you have sent us, since we saw them, we have done little else but highly approved and admired them.*

Nay, we shall to incourage you in the profundity of your craft, let you know, that at a full assembly and conclave of our Princes, and Principalities of this place, your project was discoursed and tossed from one side of our Cave to the other by their mightinesses, but a better, and as was by themselves judged a more fit and proper way by all their wits could not be invented to surprize, take, and make our own, the rebellious Town of Mansoul.

Wherefore in fine, all that was said that varied from what you had in your Letter propounded, fell of it self to the ground, and yours only was stuck to by Diabolus *the Prince; yea, his gaping gorge, and yauning panch was on fire to put your invention into execution.*

We therefore give you to understand that our stout, furious, and unmerciful Diabolus, *is raising for your relief, and the ruin of the rebellious Town of* Mansoul *more than twenty thousand* Doubters *to come against that people. They are all stout and sturdy men, and men that of old have been accustomed to war, and that can therefore well endure the Drum, I say he is doing of this work of his with all the possible speed he can; for his heart and spirit is engaged in it. We desire therefore that as you have hitherto stuck to us, and given us both advice and incouragement thus far; that you still will prosecute our design, nor shall you lose but be gainers thereby; yea, we intend to make you the Lords of* Mansoul.

One thing may not by any means be omitted, that is, those with us do desire that every one of you that are in Mansoul *would still use all your power, cunning and skill, with delusive perswasions, yet to draw the Town of* Mansoul *into more sin and wickedness, even that sin may be finished and bring forth death.*

For thus it is concluded with us, that the more vile, sinful, and debauched the Town of Mansoul *is, the more backward will be their* Emanuel *to come to their help, either by presence, or other relief; yea, the more sinful, the more weak, and so the more unable will they be to make resistance when we shall make our assault upon them to swallow them up. Yea, that may cause that their mighty* Shaddai *himself may cast them out of his protection; yea, and send for his Captains and Souldiers home, with his Slings and Rams, and leave them naked and bare, and then the Town of* Mansoul *will of it self open to us, and fall as the fig into the mouth of the eater. Yea, to be sure that we then with a great deal of ease shall come upon her and overcome her.*

Take heed *Mansoul.*

As to the time of our coming upon Mansoul, *we as yet have not fully resolved upon that, though at present some of us think as you, that a Market-day, or a Market-day at night will certainly be the best. However do you be ready, and when you shall hear our roaring Drum without, do you be as busie to make the most horrible confusion within. So shall* Mansoul *certainly be distressed before and behind, and shall not know which way to betake her self for help. My Lord* Lucifer, *my Lord* Beelzebub, *my Lord* Apollyon, *my Lord* Legion, *with the rest salute you, as does also my Lord* Diabolus, *and we wish both you, with all that you do or shall possess, the very self-same fruit and success for their doing, as we our selves at present enjoy for ours.*

1 Pet. 5. 8.

From our dreadful Confines in the most fearful Pit, we salute you, and so do those many Legions here with us, wishing you may be as Hellishly prosperous as we desire to be our selves. By the Letter-Carrier Mr. *Profane.*

Then Mr. *Profane* addressed himself for his return to *Mansoul*, with his Errand from the horrible Pit to the *Diabolonians* that dwelt in that Town. So he came up the stairs from the deep to the mouth of the Cave where *Cerberus*

More talk between *Profane* & *Cerberus*.

was. Now when *Cerberus* saw him, he asked how matters did go below, about, and against the Town of *Mansoul*.

Prof. *Things go as well as we can expect. The Letter that I carried thither was highly approved, and well liked by all my Lords, and I am returning to tell our* Diabolonians so. *I have an answer to it here in my bosom, that I am sure will make our masters that sent me glad; for the Contents thereof is to encourage them to pursue their design to the utmost, and to be ready also to fall on within when they shall see my Lord* Diabolus *beleaguring of the Town of* Mansoul.

Cerb. But does he intend to go against them himself?

Prof. *Does he!* *Ay, and he will take along with him more than twenty thousand, all sturdy* Doubters, *and men of war, pickt men, from the land of* Doubting, *to serve him in the Expedition.*

The land from the which the *Doubters* come.

Cerb. Then was *Cerberus* glad, and said, And is there such brave preparations a making to go against the miserable Town of *Mansoul*; and would I might be put at the head of a thousand of them, that I might also shew my valour against the famous Town of *Mansoul*.

Prof. *Your wish may come to pass, you look like one that has mettle enough, and my Lord will have with him those that are valiant and stout. But my business requires hast.*

Cerb. Ay, so it does. Speed thee to the Town of *Mansoul*, with all the deepest mischiefs that this place can afford thee. And when thou shalt come to the house of Mr. *Mischief*, the place where the *Diabolonians* meet to plot, tell them that *Cerberus* doth wish them his service, and that if he may, he will with the army come up against the famous Town of *Mansoul*.

Prof. *That I will. And I know that my Lords that are there, will be glad to hear it, and to see you also.*

So after a few more such kind of Complements, Mr. *Profane* took his leave of his friend *Cerberus*, and *Cerberus* again with a thousand of their Pit-wishes, bid him hast with all speed to his Masters. The which when he had heard he made obeisance, and began to gather up his heels to run.

Thus therefore he returned, and went and came to *Mansoul*, and going as afore to the house of Mr. *Mischief*, there he found

the *Diabolonians* assembled, and waiting for his return. Now when he was come and had presented himself, he also delivered to them his Letter, and adjoined this Complement to them therewith: My Lords from the Confines of the Pit, the high and mighty Principalities and powers of the *Den* salute you here, the true *Diabolonians* of the Town of *Mansoul*. Wishing you always the most proper of their benedictions, for the great service, high attempts, and brave atchievements that you have put your selves upon, for the restoring to our Prince *Diabolus* the famous Town of *Mansoul*.

Profane returned again to *Mansoul*.

This was therefore the present state of the miserable Town of *Mansoul*: she had offended her Prince, and he was gone; she had incouraged the powers of Hell by her foolishness, to come against her to seek her utter destruction.

True, the Town of *Mansoul* was somewhat made sensible of her sin, but the *Diabolonians* were gotten into her bowels; she cried, but *Emanuel* was gone, and her cries did not fetch him as yet again. Besides she knew not now whether *ever* or *never*, he would return and come to his *Mansoul* again, nor did they know the power and industry of the enemy, nor how forward they were to put in Execution that plot of Hell that they had devised against her.

They did indeed still send Petition after Petition to the Prince, but he answered all with silence. They did neglect reformation, and that was as *Diabolus* would have it, for he knew, if they regarded iniquity in their heart, their King would not hear their prayer; they therefore did still grow weaker and weaker, and were as a rouling thing before the whirlwind. They cried to their King for help, and laid *Diabolonians* in their bosoms, what therefore should a King do to them? Yea, there seemed now to be a mixture in *Mansoul*, the *Diabolonians* and the *Mansoulians* would walk the streets together. Yea, they began to seek their peace, for they thought that since the sickness had been so mortal in *Mansoul*, 'twas in vain to go to handigripes with them. Besides, the weakness of *Mansoul* was the strength of their enemies; and the sins of *Mansoul* the advantage of the *Diabolonians*. The foes of *Mansoul* did also now begin to promise themselves the Town for a possession, there was no great difference now betwixt *Mansoulians* and

Diabolonians, both seemed to be Masters of *Mansoul*. Yea, the *Diabolonians* increased and grew, but the Town of *Mansoul* diminished greatly. There was more than eleven thousand of men, women and children that died by the sickness in *Mansoul*.

Good Thoughts. Good conceptions, and good desires.

But now as *Shaddai* would have it, there was one whose name was Mr. *Prywell*, a great lover of the people of *Mansoul*. And he as his manner was did go listning up and down in *Mansoul* to see, and to hear if at any time he might, whether there was any design against it or no. For he was always a jealous man, and feared some *mischief* sometime would befall it, either from the *Diabolonians* within, or from some power without. Now upon a time it so happened as Mr. *Prywell* went listning here and there, that he lighted upon a place called *Vile-hill* in *Mansoul*, where *Diabolonians* used to meet; so hearing a muttering (you must know that it was in the night) he softly drew near to hear; nor had he stood long under the house-end, (for there stood a house there) but he heard one confidently affirm, That it was not, or would not be long before *Diabolus* should possess himself again of *Mansoul*, and that then the *Diabolonians* did intend to put all *Mansoulians* to the sword, and would kill and destroy the Kings Captains, and drive all his Souldiers out of the Town.

The story of Mr. *Prywell*.

The *Diabolonian* Plot discovered, and by whom.

He said moreover, That he knew there were above twenty thousand fighting men prepared by *Diabolus* for the accomplishing of this design, and that it would not be months before they all should see it. When Mr. *Prywell* had heard this story, he did quickly believe it was true, wherefore he went forthwith to my Lord *Mayors* house, and acquainted him therewith; who sending for the *Subordinate Preacher*, brake the business to him, and he as soon gave the alarm to the Town, for he was now the chief Preacher in *Mansoul*, because as yet my Lord *Secretary* was *ill at ease*. And this was the way that the *Subordinate Preacher* did take to alarm the Town therewith: The same hour he caused the *Lecture-bell* to be rung, so the people came together, he gave them then a short Exhortation to watchfulness, and made Mr. *Prywels*

Understanding, Conscience.

The *Subordinate Preacher* awakened.

news the argument thereof. For, said he, an horrible plot is contrived against *Mansoul* even to *massacre* us all in a day; nor is this story to be slighted, for Mr. *Prywell* is the author thereof. Mr. *Prywell* was always a lover of *Mansoul*, a sober and judicious man, a man that is no tatler, nor raiser of false reports, but one that loves to look into the very bottom of matters, and talks nothing of news but by very solid arguments.

I will call him, and you shall hear him your own selves; so he called him, and he came and told his tale so punctually, and affirmed its truth with such ample grounds, that *Mansoul* fell presently under a conviction of the truth of what he said. The Preacher did also back him, saying, Sirs, it is not irrational for us to believe it, for we have provoked *Shaddai* to anger, and have sinned *Emanuel* out of the Town; we have had too much correspondence with *Diabolonians*, and have forsaken our former mercies; no marvel then if the enemy both within and without should design and plot our ruin; and what time like this to do it? The sickness is now in the Town, and we have been made weak thereby. Many a good meaning man is dead, and the *Diabolonians* of late grow stronger and stronger.

Prywell tells his news to *Mansoul*.

Good desires.

Besides, quoth the *Subordinate Preacher*, I have received from this good Truth-teller this one inkling further, that he understood by those that he over heard, that several Letters have lately passed between the *Furies* and the *Diabolonians* in order to our destruction. When *Mansoul* heard all this, and not being able to gain-say it, they lift up their voice and wept. Mr. *Prywell* did also in the presence of the Townsmen, confirm all that their *Subordinate Preacher* had said. Wherefore they now set afresh to bewail their folly, and to a doubling of Petitions to *Shaddai* and his Son. They also brake the business to the Captains, high Commanders, and men of War in the Town of *Mansoul*, entreating of them to use the means to be strong, and to take good courage, and that they would look after their harness, and make themselves ready to give *Diabolus* battel by night and by day, shall he come, as they are inform'd he will, to beleaguer the Town of *Mansoul*.

They take the alarm.

They tell the thing to the Captains.

When the Captains heard this, they being always true lovers of the Town of *Mansoul*, what do they but like so many

Sampsons they shake themselves, and come together to consult and contrive how to defeat those bold and hellish contrivances that were upon the wheel by the means of *Diabolus* and his friends against the now sickly, weakly, and much impoverished Town of *Mansoul*; and they agreed upon these following particulars.

They come together to consult.

1. That the Gates of *Mansoul* should be kept shut, and made fast with bars and locks, and that all persons that went out, or came in, should be very strictly examined by the Captains of the Guards. To the end, said they, that those that are managers of the Plot amongst us, may either coming or going be taken; and that we may also find out who are the great contrivers (amongst us) of our ruin.

Their agreement.
1 Cor. 16. 13.
Lam. 3. 40.

2. The next thing was, that a strict search should be made for all kind of *Diabolonians* throughout the whole Town of *Mansoul*; and that every man's house from top to bottom should be looked into, and that too, house by house, that if possible a further discovery might be made of all such among them as had a hand in these designs.

Heb. 12. 15, 16.

3. It was further concluded upon, that *wheresoever* or with *whomsoever* any of the *Diabolonians* were found, that even those of the Town of *Mansoul* that had given them house and harbour, should to their shame, and the warning of others take penance in the open place.

Jer. 2. 34.
Chap. 5. 26.
Ezek. 16. 52.

4. It was moreover resolved by the famous Town of *Mansoul*, that a publick fast, and a day of humiliation should be kept throughout the whole Corporation to the justifying of their Prince, the abasing of themselves before him for their transgressions against him, and against *Shaddai* his Father. It was further resolved that all such in *Mansoul* as did not on that day endeavour to keep that fast, and to humble themselves for their faults, but that should mind their worldly imploys, or be found wandring up and down the streets, should be taken for *Diabolonians*, and should suffer as *Diabolonians* for such their wicked doings.

Joel 1. 14.
Chap. 2. 15, 16.

5. It was further concluded then that with what speed,

and with what warmth of mind they could, they would renew their humiliation for sin, and their Petitions to *Shaddai* for help; they also resolved to send tidings to the Court of all that Mr. *Prywell* had told them. Jer. 37. 4.

6. It was also determined that thanks should be given by the Town of *Mansoul* to Mr. *Prywell* for his diligent seeking of the welfare of their Town; and further, that forasmuch as he was so naturally inclined to seek their good, and also to undermine their foes, they gave him a Commission of *Scout-master-general*, for the good of the Town of *Mansoul*. Mr. *Prywel* is made Scout-master General.

When the Corporation with their Captains had thus concluded, they did as they had said, they shut up their Gates, they made for *Diabolonians* strict search, they made those with whom any was found to take penance in the open place. They kept their Fast, and renewed their Petitions to their Prince, and Mr. *Prywell* managed his charge, and the trust that *Mansoul* had put in his hands with great Conscience, and good fidelity; for he gave himself wholly up to his imploy, and that not only within the Town, but he went out to *pry*, to *see*, and to *hear*. Mr. *Prywel* goes a scouting.

And not many days after he provided for his Journey, and went towards *Hellgate-hill* into the Country where the *Doubters* were, where he heard of all that had been talked of in *Mansoul*, and he perceived also that *Diabolus* was almost ready for his march, *&c.* so he came back with speed, and calling the Captains and Elders of *Mansoul* together, he told them where he had been, what he had heard, and what he had seen.

Particularly he told them that *Diabolus* was almost ready for his march, and that he had made old Mr. *Incredulity* that once brake prison in *Mansoul*, the General of his Army; that his Army consisted all of *Doubters*, and that their number was above twenty thousand. He told moreover that *Diabolus* did intend to bring with him the chief Princes of the *Infernal Pit*, and that he would make them chief Captains over his *Doubters*. He told them moreover that it was certainly true that several of the Black-den would with *Diabolus* ride *Reformades* to reduce the Town of *Mansoul* to the obedience of *Diabolus* their Prince. He returns with great news.

He said moreover that he understood by the *Doubters* among

whom he had been, that the reason why old *Incredulity* was made General of the whole Army, was because none truer than he to the Tyrant; and because he had an implacable spite against the welfare of the Town of *Mansoul*. Besides, said he, he remembers the affronts that *Mansoul* has given, and he is resolved to be revenged of them.

But the black Princes shall be made high Commanders, only *Incredulity* shall be over them all, because (which I had almost forgot) he can more easily, and more dextrously beleagure the Town of *Mansoul*, than can any of the Princes besides.

Heb. 12. 1.

Now when the Captains of *Mansoul* with the Elders of the Town, had heard the tidings that Mr. *Prywell* did bring, they thought it expedient without further delay to put into execution the Laws that against the *Diabolonians*, their Prince had made for them, and given them in commandment to manage against them. Wherefore forthwith a diligent and impartial search was made in all houses in *Mansoul* for all and all manner of *Diabolonians*. Now in the house of Mr. *Mind*, and in the house of the great Lord *Wilbewill* were two *Diabolonians* found. In Mr. *Minds* house was one Lord *Covetousness* found, but he had changed his name to *Prudent-thrifty*. In my Lord *Wilbewills* house, one *Lasciviousness* was found; but he had changed his name to *Harmless mirth*. These two the Captains and Elders of the Town of *Mansoul* took, and committed them to custody under the hand of Mr. *Trueman* the Gaoler; and this man handled them so severely, and loaded them so well with irons, that in time they both fell into a very deep Consumption, and died in the Prison-house; their masters also according to the agreement of the Captains and Elders, were brought to take penance in the open place to *their* shame, and for a warning to the rest of the Town of *Mansoul*.

Some *Diabolonians* taken in *Mansoul* and committed to Prison.

The Lord *Wilbewill* and Mr. *Mind* take penance.

Now this was the manner of penance in those days. The persons offending being made sensible of the evil of their doings, were injoined open confession of their faults, and a strict amendment of their lives.

Penance what.

After this the *Captains* and *Elders* of *Mansoul* sought yet to find out more *Diabolonians*, where ever they lurked, whether in

dens, caves, holes, vaults, or where else they could, in, or about the wall, or Town of *Mansoul*. But though they could plainly see their footing, and so follow them by their tract, and smell to their holds, even to the mouths of their caves and dens, yet take them, hold them, and do justice upon them they could not, their ways were so crooked, their holds so strong, and they so quick to take sanctuary there.

But *Mansoul* did now with so stiff an hand rule over the *Diabolonians* that were left, that they were glad to shrink into corners: time was when they durst walk openly, and in the day, but now they were forced to imbrace privacy and the night: time was when a *Mansoulian* was their companion, but now they counted them deadly enemies. This good change did Mr. *Prywells* intelligence make in the famous town of *Mansoul*.

By this time *Diabolus* had finished his Army which he intended to bring with him for the ruin of *Mansoul*, and had set over them Captains, and other Field-officers, such as liked his furious stomach best, himself was Lord paramount, *Incredulity* was General of his Army. Their highest Captains shall be named afterwards, but now for their Officers, Colours and Scutcheons.

Diabolus's Army.

1. Their first Captain was Captain *Rage*, he was Captain over the *Election-Doubters*, his were the Red Colours; his Standard-bearer was Mr. *Destructive*, and the great Red Dragon he had for his Scutcheon.

Rev. 12. 3, 4, 13, 15, 17.

2. The second Captain was Captain *Fury*, he was Captain over the *Vocation-doubters*; his Standard-bearer was Mr. *Darkness*, his Colours were those that were pale, and he had for his Scutcheon the fiery flying Serpent.

Num. 21. 6.

3. The third Captain was Captain *Damnation*, he was Captain over the *Grace-doubters*, his were the Red Colours, Mr. *No-life* bare them, and he had for his Scutcheon the Black-den.

Mat. 3. 22, 13. Revel. 9. 1.

4. The fourth Captain was the Captain *Insatiable*, he was Captain over the *Faith-doubters*, his were the Red Colours, Mr. *Devourer* bare them, and he had for a Scutcheon the *yawning Jaws*.

Pro. 27. 20.

5. The fifth Captain was Captain *Brimstone*, he was Captain over the *Perseverance-doubters*, his also were the Red Colours, Mr. *Burning* beare them, and his Scutcheon was the Blue and stinking flame.

Psal. 11. 6.
Rev. 14. 11.

6. The sixth Captain was Captain *Torment*, he was Captain over the *Resurrection-doubters*, his Colors were those that were pale, Mr. *Gnaw* was his Ancient bearer, and he had the *Black worm* for his Scutcheon.

Mar. 9. 44, 46, 48.

7. The seventh Captain was Captain *Noease*, he was Captain over the *Salvation-doubters*, his were the Red Colours, Mr. *Restless* bare them, and his Scutcheon was the gastly picture of death.

Rev. 4. 11.
Chap. 6. 8.

8. The eighth Captain was the Captain *Sepulchre*, he was Captain over the *Glory-doubters*, his also were the pale Colours, Mr. *Corruption* was his Ancient-bearer, and he had for his Scutcheon a Scull, and dead mens bones.

Jer. 5. 16.
Ch. 2. 25.

9. The ninth Captain was Captain *Pasthope*, he was Captain of those that are called the *Felicity-doubters*, his Ancient-bearer was Mr. *Despair*; his also were the Red Colours, and his Scutcheon was the hot iron, and the hard heart.

1 Tim 4. 2.
Rom. 2. 5.

These were his Captains, and these were their forces, these were their Ancients, these were their Colours, and these were their Scutcheons. Now over these did the great *Diabolus* make superiour Captains, and they were in number seven: as namely the Lord *Beelzebub*, the Lord *Lucifer*, the Lord *Legion*, the Lord *Apollyon*, the Lord *Python*, the Lord *Cerberus*, and the Lord *Belial*; these seven he set over the Captains, and *Incredulity* was Lord General, and *Diabolus* was *King*.

The *Reformades* also, such as were like themselves, were made some of them Captains of hundreds, and some of them Captains of more: and thus was the army of *Incredulity* compleated.

Diabolus his army compleated.

So they set out at *Hellgate-hill* (for there they had their Randezvouz) from whence they came with a straight course upon their march toward the Town of *Mansoul*. Now as was hinted before, the Town had, as *Shaddai* would have it, received from the mouth of Mr. *Prywell* the alarm of their coming

before. Wherefore they set a strong watch at the Gates, and had also doubled their guards, they also mounted their slings in good places where they might conveniently cast out their great stones to the annoyance of the furious enemy.

Nor could those *Diabolonians* that were in the Town do that hurt as was designed they should; for *Mansoul* was now awake. But alas poor people, they were sorely affrighted at the first appearance of their foes, and at their sitting down before the Town, especially when they heard the roaring of their *DRUM*. This, to speak truth, was amazingly hideous to hear, it frighted all men seven miles round if they were but awake and heard it. The streaming of their Colours were also terrible, and dejecting to behold.

1 Pet. 5. 8.

When *Diabolus* was come up against the Town, first he made his approach to *Eargate*, and gave it a furious assault, supposing as it seems that his friends in *Mansoul* had been ready to do the work within; but care was taken of that before, by the vigilance of the Captains. Wherefore missing of the help that he expected from them, and finding of his Army warmly attended with the stones that the slingers did sling (for that I will say for the Captains, that considering the weakness that yet was upon them by reason of the long sickness that had annoyed the Town of *Mansoul*, they did gallantly behave themselves), he was forced to make some retreat from *Mansoul*, and to intrench himself and his men in the field without the reach of the slings of the Town.

He makes an assault upon *Eargate*, and is repelled.

Jam. 4. 7.

He retreats and intrenches himself.

Now having intrenched himself, he did cast up four Mounts against the Town; the first he called Mount *Diabolus*, putting his own name thereon, the more to affright the Town of *Mansoul*; the other three he called thus, Mount *Alecto*, Mount *Megæra*, and Mount *Tisiphone*; for these are the names of the dreadful Furies of Hell. Thus he began to play his game with *Mansoul*, and to serve it as doth the Lion his prey, even to make it fall before his terrour. But, as I said, the Captains and Souldiers resisted so stoutly, and did do such execution with their stones, that they made him, though against stomach, to retreat: wherefore *Mansoul* began to take courage.

He casts up Mounts against the Town.

Now upon Mount *Diabolus*, which was raised on the North-side of the Town, there did the Tyrant set up his *Standard*, and a fearful thing it was to behold, for he had *wrought* in it by Devillish art, after the manner of a Scutcheon, a flaming flame fearful to behold, and the picture of *Mansoul* burning in it.

Diabolus his standard set up.

When *Diabolus* had thus done, he commanded that his *Drummer* should every night approach the walls of the Town of *Mansoul*, and so to beat a parley; the command was to do it a nights, for in the day time they annoyed him with their slings; for the Tyrant said that he had a mind to parley with the now trembling Town of *Mansoul*, and he commanded that the Drums should beat every night, that through weariness they might at last (if possibly, at the first they were unwilling yet) be forced to do it.

He bids his Drummer to beat his Drum.

So this Drummer did as commanded, he arose and did beat his Drum. But when his Drum did go, if one looked toward the Town of *Mansoul*, *Behold darkness and sorrow, and the light was darkened in the heaven thereof.* No noise was ever heard upon earth more terrible, except the voice of *Shaddai* when he speaketh. But how did *Mansoul* tremble! it now looked for nothing but forthwith to be swallowed up.

Mansoul trembles at the noise of his Drum.

Isa. 5. 30.

When this Drummer had beaten for a Parley, he made this speech to *Mansoul*, *My Master has bid me tell you, That if you will willingly submit, you shall have the good of the earth, but if you shall be stubborn, he is resolved to take you by force.* But by that the fugitive had done beating of his Drum, the people of *Mansoul* had betaken themselves to the *Captains* that were in the Castle, so that there was none to regard, nor to give this Drummer an answer; so he proceeded no further that night, but returned again to his Master to the Camp.

Diabolus calls back his Drum.

When *Diabolus* saw that by *Drumming* he could not work out *Mansoul* to his will, the next night he sendeth his Drummer without his Drum still to let the *Townsmen* know that he had a mind to Parley with them. But when all came to all, his Parley was turned into a Summons to the Town to deliver up themselves: but they gave him neither heed nor hearing, for they remembred what at first it cost them to hear him a few words.

The next night he sends again, and then who should be his messenger to *Mansoul* but the terrible Captain *Sepulcher*; so Captain *Sepulcher* came up to the walls of *Mansoul*, and made this Oration to the Town.

O ye inhabitants of the rebellious Town of Mansoul! *I summon you in the name of the Prince* Diabolus, *that without any more ado, you set open the Gates of your Town, and admit the great Lord to come in. But if you shall still rebel, when we have taken to us the Town by force, we will swallow you up as the grave; wherefore if you will hearken to my Summons, say so, and if not, then let me know.*

Mansoul summoned by Captain *Sepulcher.*

The reason of this my Summons, quoth he, is, for that my Lord is your undoubted Prince and Lord, as you your selves have formerly owned. Nor shall that assault that was given to my Lord, when Emanuel *dealt so dishonourably by him, prevail with him to lose his right, and to forbear to attempt to recover his own. Consider then, O* Mansoul, *with thy self, wilt thou shew thy self peaceable, or no? If thou shalt quietly yield up thy self, then our old friendship shall be renewed; but if thou shalt yet refuse and rebell, then expect nothing but fire and sword.*

When the languishing Town of *Mansoul* had heard this Summoner, and his Summons, they were yet more put to their dumps, but made to the Captain no answer at all, so away he went as he came.

They answer him not a word.

But after some consultation among themselves, as also with some of their Captains, they applied themselves afresh to the Lord *Secretary* for counsel and advice from him; for this Lord *Secretary* was their chief Preacher (as also is mentioned some pages before) only now he was *ill at ease*; and of him they begged favour in these two or three things.

They address themselves to their good Lord *Secretary.*

1. That he would look comfortably upon them, and not keep himself so much retired from them as formerly. Also that he would be prevailed with to give them a hearing while they should make known their miserable condition to him. But to this he told them as before, *That as yet he was but ill at ease, and therefore could not do as he had formerly done.*

2. The second thing that they desired, was, that he would be pleased to give them his advice about their *now* so important affairs, for that *Diabolus* was come and set down before the Town with no less than twenty thousand *Doubters*. They said moreover, that both he and his Captains were cruel men, and that they were afraid of them. But to this he said, *You must look to the Law of the Prince, and there see what is laid upon you to do.*

3. Then they desired that his Highness would help them to frame a Petition to *Shaddai*, and unto *Emanuel* his Son, and that he would set his own hand thereto as a token that he was one with them in it: *For*, said they, *my Lord, many a one have we sent, but can get no answer of peace; but now surely one with thy hand unto it, may obtain good for* Mansoul.

The cause of his being ill at ease.

But all the answer that he gave to this, was, *That they had offended their* Emanuel, *and had also grieved himself, and that therefore they must as yet partake of their own devices.*

This answer of the Lord *Secretary* fell like a milstone upon them; yea, it crushed them so that they could not tell what to do, yet they durst not comply with the demands of *Diabolus*, nor with the demands of his Captain. So then here were the straights that the Town of *Mansoul* was betwixt, when the enemy came upon her: Her foes were ready to swallow her up, and her friends did forbear to help her.

Lam. 1. 3.

The sad straights of *Mansoul*.

Then stood up my Lord *Mayor*, whose name was my Lord *Understanding*, and he began to pick and pick, until he had pickt comfort out of that seemingly bitter saying of the Lord *Secretary*; for thus he descanted upon it: First, said he, This unavoidably follows upon the saying of my Lord, *That we must yet suffer for our sins.* 2. *But*, quoth he, *the words yet sound as if at last we should be saved from our enemies, and that after a few more sorrows* Emanuel *will come and be our help.* Now the Lord *Mayor* was the more critical in his dealing with the *Secretaries* words, because my Lord was more than a Prophet, and because none of his words were *such*, but that at all times they were most exactly significant, and the

A Comment upon the Lord *Secretaries* speech.

Townsmen were allowed to pry into them, and to expound them to their best advantage.

So they took their leaves of my Lord, and returned, and went, and came to the Captains, to whom they did tell what my Lord high *Secretary* had said, who when they had heard it, were all of the same opinion as was my Lord *Mayor* himself; the *Captains* therefore began to take some courage unto them, and to prepare to make some brave attempt upon the Camp of the enemy, and to destroy all that were *Diabolonians*, with the roving *Doubters* that the Tyrant had brought with him to destroy the poor Town of *Mansoul*.

The Town of *Mansoul* in order.

So all betook themselves forthwith to their places, the *Captains* to theirs, the Lord *Mayor* to his, the *Subordinate Preacher* to his, and my Lord *Wilbewill* to his. The *Captains* longed to be at some work for their Prince, for they delighted in Warlike Atchievements. The next day therefore they came together and consulted, and after consultation had, they resolved to give an answer to the Captain of *Diabolus* with slings; and so they did at the rising of the Sun on the morrow; for *Diabolus* had adventured to come nearer again, but the sling-stones were to him and his like Hornets. For as there is nothing to the Town of *Mansoul* so terrible as the roaring of *Diabolus's* Drum, so there is nothing to *Diabolus* so terrible as the well playing of *Emanuels* slings. Wherefore *Diabolus* was forced to make another retreat, yet further off from the famous Town of *Mansoul*. Then did the Lord Mayor of *Mansoul* cause the Bells to be rung, *and that thanks should be sent to the Lord high* Secretary *by the mouth of the* Subordinate Preacher; *for that by his words the Captains and Elders of* Mansoul *had been strengthened against* Diabolus.

Words applied against him by faith.

Zach. 9. 15.

When *Diabolus* saw that his Captains and Souldiers, high Lords, and renowned, were frightened, and beaten down by the stones that came from the Golden slings of the Prince of the Town of *Mansoul*, he bethought himself, and said, *I will try to catch them by fawning, I will try to flatter them into my net.*

Diabolus changes his way.

Wherefore after a while he came down again to the wall, not now with his Drum, nor with Captain *Sepulcher*, but having all to be sugared his lips, he seemed to be a very sweet-mouthed, peaceable

Prince, designing nothing for humours sake, nor to be revenged on *Mansoul* for injuries by them done to him, but the welfare, and good, and advantage of the Town and people therein, was now, as he said, his only design. Wherefore after he had called for audience, and desired that the Townsfolk would give it to him, he proceeded in this Oration: And said,

O! the desire of my heart, the famous Town of Mansoul! *how many nights have I watched, and how many weary steps have I taken, if perhaps I might do thee good: Far be it, far be it from me to desire to make a war upon you; if ye will but willingly and quietly deliver up your selves unto me. You know that you were mine of old. Remember also, that so long as you enjoyed me for your Lord, and that I enjoyed you for my subjects, you wanted for nothing of all the delights of the earth, that I your Lord and Prince could get for you; or that I could invent to make you bonny and blith withal. Consider, you never had so many hard, dark, troublesome and heart-afflicting hours, while you were mine, as you have had since you revolted from me; nor shall you ever have peace again until you and I become one as before. But he but prevailed with to imbrace me again, and I will grant, yea inlarge your old Charter with abundance of priviledges; so that your licence and liberty shall be to take, hold, enjoy, and make your own all that is pleasant from the East to the West. Nor shall any of those incivilities wherewith you have offended me, be ever charged upon you by me, so long as the Sun and Moon endureth. Nor shall any of those dear friends of mine that now for the fear of you, lye lurking in dens, and holes, and caves in* Mansoul, *be hurtful to you any more, yea, they shall be your servants, and shall minister unto you of their substance, and of whatever shall come to hand. I need speak no more, you know them, and have sometime since been much delighted in their company, why then should we abide at such odds? let us renew our old acquaintance and friendship again.*

1 Pet. 5. 8. Rev. 12. 10.

Mat. 4. 8. Luk. 4. 6, 7.

Satan reads all backwards.

Take heed *Mansoul.*

Sins.

The pleasure of sin.

No, no, no not upon pain of eternal damnation.

Bear with your friend, I take the liberty at this time to speak thus freely unto you. The love that I have to you presses me to do

it, as also does the zeal of my heart for my friends with you; put me not therefore to further trouble, nor your selves to further fears and frights. Have you I will in a way of peace or war; nor do you flatter your selves with the power and force of your Captains, *or that your* Emanuel *will shortly come in to your help; for such strength will do you no pleasure.*

I am come against you with a stout and valiant army, and all the chief Princes of the den, are even at the head of it. Besides, my Captains are swifter than Eagles, *stronger than* Lions, *and more greedy of prey than are the evening-wolves. What is* Og *of* Bashan! *what's* Goliath *of* Gath! *and what's an hundred more of them to one of the least of my Captains! how then shall* Mansoul *think to escape my hand and force?*

Diabolus having thus ended his flattering, fawning, deceitful and lying speech to the famous Town of *Mansoul*, the Lord Mayor replied upon him as follows.

The Lord Mayors answer.

O Diabolus, *Prince of darkness, and master of all deceit; thy lying flatteries we have had and made sufficient probation of, and have tasted too deeply of that destructive cup already; should we therefore again hearken unto thee, and so break the Commandments of our great* Shaddai, *to join in affinity with thee; would not our Prince reject us, and cast us off for ever; and being cast off by him, can the place that he has prepared for thee be a place of rest for us! Besides, O thou that art empty and void of all truth, we are rather ready to die by thy hand than to fall in with thy flattering and lying deceits.*

When the Tyrant saw that there was little to be got by parleying with my Lord Mayor, he fell into an Hellish rage, and resolved that again with his army of *Doubters*, he would another time assault the Town of *Mansoul.*

So he called for his *Drummer*, who beat up for his men (and while he did *beat*, Mansoul *did shake*) to be in a readiness to give battel to the Corporation; then *Diabolus* drew near with his army, and thus disposed of his men. Captain *Cruel*, and Captain *Torment*, these he drew up and placed against *Feelgate*, and commanded them to sit down there for the war. And he also appointed, that if need were, Captain *Noease* should come in to their relief. At *Nosegate* he placed the Captain *Brimstone*,

Feelgate.

Nosegate.

and Captain *Sepulcher*, and bid them look well to their Ward, on that side of the Town of *Mansoul*. But at *Eyegate* he placed that grim-faced one the Captain *Pasthope*, and there also *now* he did set up his terrible standard.

Eyegate.

Now Captain *Insatiable* he was to look to the Carriages of *Diabolus*, and was also appointed to take into custody, that, or those persons and things that should at any time as prey be taken from the enemy.

Now *Mouthgate* the inhabitants of *Mansoul* kept for a *Sally-port*, wherefore *that* they kept strong, for that was it, by, and out at which the Townsfolk did send their Petitions to *Emanuel* their Prince, that also was the Gate from the top of which the Captains did play their slings at the enemies, for that Gate stood somewhat ascending, so that the placing of them there, and the letting of them fly from that place did much execution against the Tyrants army; wherefore for these causes with others, *Diabolus* sought, if possible, to land up *Mouthgate* with durt.

Mouthgate.

The use of *Mouthgate.*

Now as *Diabolus* was busie and industrious in preparing to make his assault upon the Town of *Mansoul* without, so the Captains and Souldiers in the Corporation were as busie in preparing within; they mounted their Slings, they set up their Banners, they sounded their Trumpets, and put themselves in such order as was judged most for the annoyance of the enemy, and for the advantage of *Mansoul*, and gave to their Souldiers orders to be ready at the sound of the Trumpet for war. The Lord *Wilbewill* also, he took the charge of watching against the Rebels within, and to do what he could to take them while without, or to stifle them within their caves, dens and holes in the Town-wall of *Mansoul*. And to speak the truth of him, ever since he took penance for his fault, he has shewed as much honesty and bravery of spirit as any *he* in *Mansoul*; for he took one *Jolley*, and his brother *Griggish*, the two sons of his servant *Harmless-mirth* (for to that day, though the father was committed to Ward, the sons had a dwelling in the house of my Lord) I say he took them, and with his own hands put them to the Cross. And this was the reason why he hanged them up, after their father was put into

The Lord *Wilbewill* plays the man.

Jolley and *Grigish* taken and executed.

the hands of Mr. *Trueman* the Gaoler; they his sons began to play his pranks, and to be ticking and toying with the daughters of their Lord; nay, it was jealoused that they were too familiar with them, the which was brought to his Lordships ear. Now his Lordship being unwilling unadvisedly to put any man to death, did not suddenly fall upon them, but set watch and spies to see if the thing was true; of the which he was soon informed, for his two servants, whose names were *Find-out* and *Tell-all*, catcht them together in uncivil manner more than *once* or *twice*, and went and told their Lord. So when my Lord *Wilbewill* had sufficient ground to believe the thing was true, he takes the two young *Diabolonians*, for such they were (for their father was a *Diabolonian* born) and has them to *Eyegate*, where he raised a very high Cross just in the face of the army of *Diabolus*, and of his army, and there he hanged the young Villains in defiance to Captain *Pasthope*, and of the horrible standard of the Tyrant.

The place of their Execution.

Now this *Christian* act of the brave Lord *Wilbewill* did greatly abash Captain *Past-hope*, discourage the army of *Diabolus*, put fear into the *Diabolonian* runnagates in *Mansoul*, and put strength and courage into the Captains that belonged to *Emanuel* the Prince; for they without did gather, and that by this very act of my Lord, that *Mansoul* was resolved to fight, and that the *Diabolonians* within the Town could not do such things as *Diabolus* had hopes they would. Nor was this the only proof of the brave Lord *Wilbewills* honesty to the Town, nor of his loyalty to his Prince, as will afterwards appear.

Mortification of sin is a sign of hope of life.

Now when the children of *Prudent-thrifty* who dwelt with Mr. *Mind*, (for *Thrift* left children with Mr. *Mind*, when he was also committed to prison, and their names were *Gripe* and *Rake-all*, these he begat of Mr. *Mind's Bastard-daughter*, whose name was Mrs. *Holdfastbad*) I say when his children perceived how the Lord *Wilbewill* had served them that dwelt with him, what do they but (lest they should drink of the same cup) endeavour to make their escape? But Mr. *Mind* being wary of it, took them and put them in hold in his house till morning (for this was done over night) and remembring that by the Law of *Mansoul* all *Diabolonians* were to die, and to be sure they were at least by fathers side

Mr. *Mind* plays the man.

such, and some say by mothers side too; what does he but takes them and puts them in chains, and carries them to the self-same place where my Lord hanged his two before, and there he hanged them.

Mansoul set against the *Diabolonians*.

The Townsmen also took great incouragement at this act of Mr. *Mind*, and did what they could to have taken some more of these *Diabolonian* troublers of *Mansoul*; but at that time the rest lay so quat and close that they could not be apprehended; so they set against them a diligent watch, and went every man to his place.

Diabolus his kindness turned into furious madness.

I told you a little before that *Diabolus* and his army were somewhat abasht and discouraged at the sight of what my Lord *Wilbewill* did, when he hanged up those two young *Diabolonians*; but his discouragement quickly turned it self into furious madness and rage against the Town of *Mansoul*, and fight it he would. Also the Townsmen, and Captains within, they had their hopes and their expectations heightened, believing at last the day would be theirs, so they feared them the less. Their *Subordinate Preacher* too made a Sermon about it, and he took that theme for his Text, *Gad, a troop shall overcome him, but he shall overcome at the last.* Whence he shewed that though *Mansoul* should be sorely put to it at the first, yet the victory should most certainly be *Mansouls* at the last.

Gen. 49. 19.

So *Diabolus* commanded that his *Drummer* should beat a Charge against the Town, and the Captains also that were in the Town sounded a Charge against them, but they had no Drum, they were Trumpets of Silver with which they sounded against them. Then they which were of the Camp of *Diabolus* came down to the Town to take it, and the Captains in the Castle, with the slingers at *Mouthgate* played upon them *amain*. And now there was nothing heard in the Camp of *Diabolus* but horrible rage and blasphemy; but in the Town good words, Prayer and singing of Psalms: the enemy replied with horrible objections, and the terribleness of their *Drum*; but the Town made answer with the slapping of their slings, and the melodious noise of their Trumpets. And thus the fight lasted for several days together, only now and then they had some small intermission,

With heart and mouth.

in the which the Townsmen refreshed themselves, and the Captains made ready for another assault.

The Captains of *Emanuel* were clad in *Silver* armour, and the Souldiers in that which was of Proof; the Souldiers of *Diabolus* were clad in *Iron*, which was made to give place to *Emanuels* Engine-shot. In the Town some were hurt, and some were greatly wounded. Now the worst on't was, a Chirurgeon was scarce in *Mansoul*, for that *Emanuel* at present was absent. Howbeit, with the leaves of a tree the wounded were kept from dying; yet their wounds did greatly putrifie, and some did grievously stink. Of the Townsmen these were wounded, to wit,

Rev. 22. 2.
Psal. 38. 5.

My Lord *Reason*, he was wounded in the *head.*

Another that was wounded was the brave Lord *Mayor*, he was wounded in the *Eye.*

Who of *Mansoul* were wounded.

Another that was wounded was Mr. *Mind*, he received his wound about the *Stomach.*

The honest *Subordinate Preacher* also, he received a shot not far off the heart, but none of these were mortal.

Many also of the inferiour sort, were not only wounded, but slain out-right.

Hopeful thoughts.

Now in the Camp of *Diabolus* were wounded, and slain a considerable number. For instance,

Who in the Camp of *Diabolus* were wounded and slain.

Captain *Rage* he was wounded, and so was Captain *Cruel.*

Captain *Damnation* was made to retreat, and to intrench himself further off of *Mansoul*; the standard also of Diabolus was beaten down, and his standard-bearer Captain *Much-hurt*, had his brains beat out with a sling-stone, to the no little grief and shame of his Prince *Diabolus.*

Many also of the *Doubters* were slain out-right, though enough of them are left alive to make *Mansoul* shake and totter. Now the Victory that day being turned to *Mansoul*, did put great valour into the Townsmen and Captains, and did cover *Diabolus's* camp with a cloud, but withal it made them far more furious. So the next day *Mansoul* rested, and commanded that the Bells should be rung; the Trumpets also joyfully sounded, and the *Captains* shouted round the Town.

The Victory did turn that day to *Mansoul*, &c.

My Lord *Wilbewill* taketh one *Anything*, and one *Loosefoot*, and committeth them to Ward.

My Lord *Wilbewill* also was not idle, but did notable service within against the Domesticks, or the *Diabolonians* that were in the Town, not only by keeping of them in awe, for he lighted on one at last whose name was Mr. *Any-thing*, a fellow of whom mention was made before; for 'twas he, if you remember, that brought the three fellows to *Diabolus*, whom the *Diabolonians* took out of Captain *Boanerges* Companies; and that perswaded them to list themselves under the Tyrant, to fight against the army of *Shaddai*; my Lord *Wilbewill* did also take a notable *Diabolonian* whose name was *Loosefoot*; this *Loosefoot* was a scout to the vagabonds in *Mansoul*, and that did use to carry tidings out of *Mansoul* to the camp, and out of the camp to those of the enemies in *Mansoul*; both these my Lord sent away safe to Mr. *Trueman* the Gaoler, with a commandment to keep them in irons; for he intended *then* to have them out to be crucified, *when* 'twould be for the best to the Corporation, and most for the discouragement of the camp of the enemies.

The Captains consult to fall upon the enemy.

My Lord *Mayor* also, though he could not stir about so much as formerly, because of the wound that he lately received, yet gave he out orders to all that were the Natives of *Mansoul*, to look to their watch, and stand upon their guard, and as occasion should offer to prove themselves men.

Mr. *Conscience* the Preacher, he also did his utmost to keep all his good documents alive upon the hearts of the people of *Mansoul*.

Well, a while after the *Captains* and stout ones of the Town of *Mansoul* agreed, and resolved upon a time to make a salley out upon the camp of *Diabolus*, and this must be done in the night, and there was the folly of *Mansoul* (for the night is always the best for the enemy, but the worst for *Mansoul* to fight in) but yet they would do it, their courage was so high; their last victory also still stuck in their memories.

They fight in the night. Who do lead the Van.

So the night appointed being come, the Princes brave *Captains* cast lots who should lead the Van in this new and desperate expedition against *Diabolus*, and against his *Diabolonian* army, and the lot fell to *Captain Credence*, to *Captain Experience*, and to *Captain Goodhope* to lead the *Forlorn hope*. (This *Captain*

Experience the Prince created such when himself did reside in the Town of *Mansoul*); so as I said, they made their Salley out upon the army that lay in the siege against them; and their hap was to fall in with the main body of their enemies. Now *Diabolus* and his men being expertly accustomed to night-work, took the alarm presently, and were as ready to give them battel, as if they had sent them word of their coming. Wherefore to it they went amain, and blows were hard on every side; the *Hell-drum* also was beat most furiously, while the Trumpets of the Prince most sweetly sounded. And thus the battel was joined, and *Captain Insatiable* looked to the enemies carriages, and waited when he should receive some prey.

How they fall on.

The Princes *Captains* fought it stoutly, beyond what indeed could be expected they should; they wounded many; they made the whole army of *Diabolus* to make a retreat. But I cannot tell how, but the brave *Captain Credence*, *Captain Goodhope*, and *Captain Experience*, as they were upon the pursuit, cutting down, and following hard after the enemy in the Rere, *Captain Credence* stumbled and fell, by which fall he caught so great a hurt that he could not rise till *Captain Experience* did help him up, at which their men were put in disorder; the *Captain* also was so full of pain that he could not forbear but aloud to cry out; at this the other two *Captains* fainted, supposing that *Captain Credence* had received his mortal wound: their men also were more disordered, and had no list to fight. Now *Diabolus* being very observing, though at this time as yet he was put to the worst, perceiving that an *hault* was made among the men that were the pursuers, what does he but taking it for granted that the *Captains* were either wounded or dead, he therefore makes at first a stand, then faces about, and so comes up upon the Princes army with as much of his fury as Hell could help him to, and his hap was to fall in just among the three *Captains*, *Captain Credence*, *Captain Goodhope*, and *Captain Experience*, and did cut, wound, and pierce them so dreadfully, that what through discouragement, what through disorder, and what through the wounds that now they had received,

They fight bravely.

Captain *Credence* hurt.

The rest of the Captains faint.

Diabolus takes courage.

The Princes forces beaten.

and also the loss of much blood, they scarce were able, though they had for their power the three best bands in *Mansoul*, to get safe into the hold again.

Satan sometimes makes Saints eat their words.

Now when the body of the Princes army saw how these three *Captains* were put to the worst, they thought it their wisdom to make as safe and good a retreat as they could, and so returned by the Salley-port again, and so there was an end of this present action. But *Diabolus* was so flusht with this nights-work, that he promised himself in few days, an easie and compleat conquest over the Town of *Mansoul*; wherefore on the day following he comes up to the sides thereof with great boldness, and demands entrance, and that forthwith they deliver themselves up to his Government. (The *Diabolonians* too that were within, they began to be somewhat brisk, as we shall shew afterward.)

Diabolus flusht.

He demands the Town.

But the valiant Lord *Mayor* replied, *That what he got he must get by force, for as long as* Emanuel *their Prince was alive* (*though he at present was not so with them as they wisht*) *they should never consent to yield* Mansoul *up to another.*

The Lord *Mayors* answer.

And with that the Lord *Wilbewill* stood up and said, Diabolus, *thou master of the den, and enemy to all that is good; we poor inhabitants of the Town of* Mansoul, *are too well acquainted with thy rule and government, and with the end of those things that for certain will follow submitting to thee, to do it. Wherefore though while we were without knowledg we suffered thee to take us* (*as the bird that saw not the snare, fell into the hands of the fowler*) *yet since we have been turned from darkness to light; we have also been turned from the power of Satan to God. And though through thy subtilty, and also the subtilty of the* Diabolonians *within, we have sustained much loss, and also plunged our selves into much perplexity, yet give up our selves, lay down our arms, and yield to so horrid a Tyrant as thou, we shall not; die upon the place we chuse rather to do. Besides, we have hopes that in time deliverance will come from Court unto us, and therefore we yet will maintain a war against thee.*

Brave *Wilbewills* Speech.

This brave Speech of the Lord *Wilbewill*, with that also of

the Lord *Mayor*, did somewhat abate the boldness of *Diabolus*, though it kindled the fury of his rage. It also succoured the Townsmen and Captains; yea, it was as a plaister to the brave *Captain Credence* his wound; for you must know that a brave speech *now*, when the Captains of the Town with their men of war came home routed, and when the enemy took courage and boldness at the success that he had obtained to draw up to the walls, and demand entrance, as he did, was in season, and also advantageous.

The Captains incouraged.

The Lord *Wilbewill* also did play the man within, for while the *Captains* and Soldiers were in the field, he was in arms in the Town, and where ever by him there was a *Diabolonian* found, they were forced to feel the weight of his heavy hand, and also the edg of his penetrating sword; many therefore of the *Diabolonians* he wounded, as the Lord *Cavel*, the Lord *Brisk*, the Lord *Pragmatick*, and the Lord *Murmur*; several also of the meaner sort he did sorely maim; though there cannot at this time an account be given you of any that he slew out-right. The cause, or rather the advantage that my Lord *Wilbewill* had at this time to do thus, was for that the *Captains* were gone out to fight the enemy in the field. For now, thought the *Diabolonians* within, is our time to stir and make an uproar in the Town; what do they therefore but quickly get themselves into a *body*, and fall forthwith to *hurricaning* in *Mansoul*, as if now nothing but whirlwind and tempest should be there; wherefore, as I said, he takes this opportunity to fall in among them with his men, cutting and slashing with courage that was undaunted; at which the *Diabolonians* with all hast dispersed themselves to their holds, and my Lord to his place as before.

Wilbewills Gallantry.

This brave act of my Lord did somewhat *revenge* the wrong done by *Diabolus* to the *Captains*, and also did let them know that *Mansoul* was not to be parted with, for the loss of a victory or two; wherefore the wing of the Tyrant was clipt again, as to boasting, I mean in comparison of what he would have done if the *Diabolonians* had put the Town to the same plight, to which he had put the *Captains*.

Nothing like faith to crush *Diabolus*.

Well, *Diabolus* yet resolves to have the other bout with

Mansoul; for thought he, since I beat them once, I may beat them twice: wherefore he commanded his men to be ready at such an hour of the night to make a fresh assault upon the Town, and he gave it out in special that they should bend all their force against *Feelgate*, and attempt to break into the Town through that: The word that then he did give to his Officers and Souldiers was *Hellfire*. And, said he, if we break in upon them, as I wish we do, either with some, or with all our force, let them that break in look to it, that they forget not the word. And let nothing be heard in the Town of *Mansoul* but *Hell fire*, *Hell-fire*, *Hell-fire*. The *Drummer* was also to beat without ceasing, and the Standard bearers were to display their Colours; the Souldiers too were to put on what courage they could, and to see that they played manfully their parts against the Town.

He trys what he can do upon the sense and feeling of the Christian.

So the night was come, and all things by the Tyrant made ready for the work, he suddenly makes his assault upon *Feelgate*, and after he had a while strugled there, he throws the Gates wide open. For the truth is, those Gates were but weak, and so most easily made to yield. When *Diabolus* had thus *far* made his attempt, he placed his *Captains*, to wit, *Torment* and *No ease* there; so he attempted to press forward, but the Princes *Captains* came down upon him and made his entrance more difficult than he desired. And to speak truth, they made what resistance they could; but the three of their best and most valiant *Captains* being wounded, and by their wounds made much uncapable of doing the Town that service they would (and all the rest having more than their hands full of the *Doubters*, and their *Captains* that did follow *Diabolus*) they were over-powered with force, nor could they keep them out of the Town. Wherefore the Princes men and their Captains betook themselves to the Castle, as to the strong hold of the Town: and this they did partly for their own security, partly for the security of the Town, and partly, or rather chiefly to preserve to *Emanuel* the Prerogative-royal of *Mansoul*, for so was the Castle of *Mansoul*.

Feelgate but weak.

When these three Captains are disabled, what can the rest do for the Town of *Mansoul?*

The *Captains* therefore being fled into the Castle, the

enemy without much resistance, possess themselves of the rest of the Town, and spreading themselves as they went into every corner, they cried out as they marched according to the command of the Tyrant, *Hell-fire*, *Hell-fire*, *Hell-fire*, so that nothing for a while throughout the Town of *Mansoul* could be heard but the direful noise of *Hell-fire*; together with the roaring of *Diabolus*'s Drum. And now did the clouds hang black over *Mansoul*, nor to reason did any thing but ruin seem to attend it. *Diabolus* also quartered his Souldiers in the houses of the inhabitants of the Town of *Mansoul*. Yea, the *Subordinate Preachers* house was as full of these outlandish *Doubters* as ever it could hold; and so was my Lord *Mayors*, and my Lord *Wilbewills* also. Yea, where was there a corner, a Cottage, a Barn, or a Hogstie that now were not full of these vermin? yea, they turned the men of the Town out of their houses, and would lye in their beds, and sit at their tables themselves. Ah poor *Mansoul*! now thou feelest the fruits of sin, and what venom was in the flattering words of Mr. *Carnal Security*! They made great havock of what ever they laid their hands on; yea, they fired the Town in several places; many young children also were by them dashed in pieces; yea, those that were yet unborn they destroyed in their mothers wombs: for you must needs think that it could not now be otherwise; for what conscience, what pity, what bowels or compassion can any expect at the hands of outlandish *Doubters*? Many in *Mansoul* that were *women*, both young and old, they forced, ravished, and beastlike abused, so that they swooned, miscarried, and many of them died, and so lay at the top of every street, and in all by-places of the Town.

The sad fruits of Apostasy.

Guilt.

Good and tender thoughts.

Holy conceptions of good.

And now did *Mansoul* seem to be nothing but a den of Dragons, an emblem of Hell, and a place of total darkness. Now did *Mansoul* lye (almost) like the barren wilderness; nothing but nettles, briers, thorns, weeds, and stinking things seemed now to cover the face of *Mansoul*. I told you before, how that these *Diabolonian* Doubters turned the men of *Mansoul* out of their Beds, and now I will add, they wounded them, they mauled them, yea, and almost brained many of them. Many, did I say, yea most,

Rest.

if not all of them. Mr. *Conscience* they so wounded, yea, and his wounds so festred, that he could have no ease day nor night, but lay as if continually upon a rack, (but that *Shaddai* rules all, certainly they had slain him out-right) Mr. Lord *Mayor* they so abused that they almost put out his eyes; and had not my Lord *Wilbewill* got into the Castle, they intended to have chopt him all to pieces, for they did look upon him (as his *heart* now stood) to be one of the very worst that was in *Mansoul* against *Diabolus* and his crew. And indeed he hath shewed himself a man, and more of his Exploits you will hear of afterwards.

Sad work among the Townsmen.

Satan has a particular spite against a sanctified *will*.

Now a man might have walked for days together in *Mansoul*, and scarce have seen *one* in the Town that lookt like a Religious man. Oh the fearful state of *Mansoul* now! now every corner swarmed with outlandish *Doubters*; Red-coats, and Black-coats, walked the Town by clusters, and filled up all the houses with hideous noises, vain Songs, lying stories and blasphemous language against *Shaddai* and his Son. Now also those *Diabolonians* that lurked in the walls and dens, and holes that were in the Town of *Mansoul*, came forth and shewed themselves; yea, walked with open face in company with the *Doubters* that were in *Mansoul*. Yea, they had more boldness now to walk the streets, to haunt the houses, and to shew themselves abroad, than had any of the honest inhabitants of the now woful Town of *Mansoul*.

Thought.

The soul full of idle thoughts and blasphemies.

But *Diabolus* and his outlandish men were not at peace in *Mansoul*, for they were not there entertained as were the Captains and forces of *Emanuel*; the Townsmen did browbeat them what they could: nor did they partake or make stroy of any of the Necessaries of *Mansoul*, but that which they seised on against the Townsmens *will*; what they could they hid from them, and what they could not, they had with an ill will. They, poor hearts, had rather have had their room than their company, but they were at present their *Captives*, and their *Captives* for the present they were forced to be. But, I say, they discountenanced them as much as they were able, and shewed them all the dislike that they could.

Rom. 7.

The Captains also from the *Castle* did hold them in con-

tinual play with their slings, to the chafing and fretting of the minds of the enemies. True, *Diabolus* made a great many attempts to have broken open the Gates of the *Castle*, but Mr. *Godlyfear* was made the Keeper of that; and he was a man of that courage, conduct and valour, that 'twas in vain as long as life lasted within him, to think to do that work though mostly desired, wherefore all the attempts that *Diabolus* made against him were fruitless; (I have wished sometimes that that man had had the whole rule of the Town of *Mansoul*.)

Mr. *Godlyfear* is made keeper of the Castle-gates.

Well, this was the condition of the Town of *Mansoul* for about two years and an half; the *body* of the Town was the seat of war; the people of the Town were driven into holes, and the glory of *Mansoul* was laid in the dust; what rest *then* could be to the inhabitants, what peace could *Mansoul* have, and what Sun could shine upon it? Had the enemy lain so long without in the plain against the Town, it had been enough to have famished them; but now when they shall be within, when the Town shall be their Tent, their Trench, and Fort against the Castle that was in the Town, when the Town shall be against the Town, and shall serve to be a defence to the enemies of her strength and life: I say when they shall make use of the Forts, and Town-holds, to secure themselves in even till they shall take, spoil, and demolish the Castle, this was terrible; and yet this was now the state of the *Town* of *Mansoul*.

The Town of *Mansoul* the seat of war.

Heart.

After the Town of *Mansoul* had been in this sad and lamentable condition for so long a time as I have told you, and no Petitions that they presented their Prince with (all this while) could prevail; the inhabitants of the Town, to wit, the Elders and chief of *Mansoul* gathered together, and after some time spent in condoling their miserable state, and this miserable judgment coming upon them, they agreed together to draw up yet another Petition, and to send it away to *Emanuel* for relief. But Mr. *Godlyfear* stood up, and answered, that he knew that his Lord the Prince never did, nor ever would receive a Petition for these matters from the hand of any whoever, unless the Lord *Secretaries* hand was to it, (and this, quoth he, is

Mr. *Godlyfears* advice about drawing up of a Petition to the Prince.

the reason that you prevailed not all this while.) Then they said, they would draw up one, and get the Lord *Secretaries* hand unto it. But Mr. *Godlyfear* answered again, that he knew also that the Lord *Secretary* would not set his hand to any Petition that himself had not an hand in composing and drawing up; and besides, said he, the Prince doth know my Lord *Secretaries* hand from all the hands in the world; wherefore he cannot be deceived by any pretence whatever; wherefore my advice is, that you go to my Lord, and implore him to lend you his aid (now he did yet abide in the Castle where all the Captains and men at arms were).

So they heartily thanked Mr. *Godlyfear*, took his counsel, and did as he had bidden them; so they went and came to my Lord, and made known the cause of their coming to him: to wit, that since *Mansoul* was in so deplorable a condition, his Highness would be pleased to undertake to draw up a Petition for them to *Emanuel*, the son of the mighty *Shaddai*, and to their King and his Father by him.

The *Secretary* imployed to draw up a Petition for *Mansoul*.

Then said the *Secretary* to them, *What Petition is it that you would have me draw up for you?* But they said, Our Lord knows best the state and condition of the Town of *Mansoul*; and how we are backsliden and degenerated from the Prince; thou also knowest who is come up to war against us, and how *Mansoul* is now the seat of war. My Lord knows moreover what barbarous usages our men, women and children have suffered at their hands, and how our home-bred *Diabolonians* do walk now with more boldness than dare the Townsmen in the streets of *Mansoul*. Let our Lord therefore according to the wisdom of God that is in him, draw up a Petition for his poor servants to our Prince *Emanuel*. *Well*, said the Lord *Secretary*, *I will draw up a Petition for you, and will also set my hand thereto.* Then said they, But when shall we call for it at the hands of our Lord? But he answered, *Your selves must be present at the doing of it. Yea, you must put your desires to it. True, the hand and pen shall be mine, but the ink and paper must be yours, else how can you say it is your Petition? nor have I need to Petition for my self, because I have not offended.*

He also added as followeth, *No Petition goes from me in my name to the Prince, and so to his Father by him, but when the*

people that are chiefly concerned therein do join in heart and soul *in the matter, for that must be inserted therein.*

So they did heartily agree with the sentence of the Lord, and a Petition was forthwith drawn up for them. But now who should carry it, that was next. But the *Secretary* advised that Captain *Credence* should carry it, for he was a well-spoken man. They therefore called for him, and propounded to him the business. Well, said the Captain, I gladly accept of the motion; and though I am lame, I will do this business for you, with as much speed, and as well as I can.

The Petition drawn up and sent to *Emanuel* by the hand of Captain *Credence.*

The Contents of the Petition were to this purpose:

O our Lord, and Sovereign Prince Emanuel, *the potent, the long-suffering Prince: Grace is poured into thy lips, and to thee belongs mercy and forgiveness, though we have rebelled against thee. We who are no more worthy to be called thy* Mansoul, *nor yet fit to partake of common benefits, do beseech thee, and thy Father by thee to do away our transgressions. We confess that thou mightest cast us away for them, but do it not for thy names sake; let the Lord rather take an opportunity at our miserable condition, to let out his bowels and compassions to us; we are compassed on every side, Lord, our own back-slidings reprove us; our* Diabolonians *within our Town fright us, and the army of the Angel of the bottomless pit distresses us. Thy grace can be our salvation, and whither to go but to thee we know not.*

The Contents of their Petition.

Furthermore, O Gracious Prince, we have weakened our Captains, and they are discouraged, sick, and of late some of them grievously worsted and beaten out of the field by the power and force of the Tyrant. Yea, even those of our Captains in whose valour we did formerly use to put most of our confidence, they are as wounded men. Besides, Lord, our enemies are lively, and they are strong, they vaunt and boast themselves, and do threaten to part us among themselves for a booty. They are fallen also upon us, Lord, with many thousand Doubters, *such as with whom we cannot tell what to do; they are all grim-looked, and unmerciful ones, and they bid defiance to us and thee.*

Our wisdom is gone, our power is gone, because thou art departed from us, nor have we what we may call ours but sin,

shame and confusion of face for sin. Take pity upon us, O Lord, take pity upon us thy miserable Town of Mansoul, *and save us out of the hands of our enemies.* Amen.

This Petition as was touched afore, was handed by the Lord *Secretary*, and carried to the Court by the brave and most stout Captain *Credence*. Now he carried it out at *Mouthgate*, for that, as I said, was the salliport of the Town; and he went and came to *Emanuel* with it. Now how it came out, I do not know, but for certain it did, and that so far as to reach the ears of *Diabolus*. Thus I conclude, because that the Tyrant had it presently by the end, and charged the Town of *Mansoul* with it, saying, *Thou rebellious and stubborn-hearted* Mansoul, *I will make thee to leave off Petitioning; art thou yet for Petitioning? I will make thee to leave.* Yea, he also knew who the messenger was that carried the Petition to the Prince, and it made him both to fear and rage.

Satan cannot abide Prayer.

Wherefore he commanded that his *Drum* should be beat again, a thing that *Mansoul* could not abide to hear; but when *Diabolus* will have his *Drum* beat, *Mansoul* must abide the noise. Well, the Drum was beat, and the *Diabolonians* were gathered together.

Then said *Diabolus*, *O ye stout* Diabolonians, *be it known unto you, that there is treachery hatcht against us in the rebellious Town of* Mansoul; *for albeit the Town is in our possession, as you see, yet these miserable* Mansoulians *have attempted to dare, and have been so hardy as yet to send to the Court to* Emanuel *for help. This I give you to understand, that ye may yet know how to carry it to the wretched Town of* Mansoul. *Wherefore, O my trusty* Diabolonians, *I command that yet more and more ye distress this Town of* Mansoul, *and vex it with your* wiles, *ravish their women, deflower their virgins, slay their children, brain their Ancients, fire their Town, and what other mischief you can; and let this be the reward of the* Mansoulians *from me, for their desperate rebellions against me.*

Poor *Mansoul.*

This you see was the charge, but something stept in betwixt that and execution, for as yet there was but little more done than to rage.

Moreover, when *Diabolus* had done thus, he went the next way up to the Castle-gates, and demanded that upon pain of death, the Gates should be opened to him, and that entrance

should be given him and his men that followed after. To whom Mr. *Godlyfear* replied, (for he it was that had the charge of that Gate), *That the Gate should not be opened unto him, nor to the men that followed after him.* He said moreover, *That* Mansoul *when she had suffered a while should be made perfect, strengthened, setled.*

Satan cannot abide Faith.

Then said *Diabolus*, *Deliver me then the men that have Petitioned against me, especially Captain* Credence *that carried it to your Prince, deliver that Varlet into my hands, and I will depart from the Town.*

Mr. *Fooling.*

Then up starts a *Diabolonian*, whose name was Mr. *Fooling*, and said, *My Lord offereth you fair, 'tis better for you that one man perish, than that your whole* Mansoul *should be undone.*

But Mr. *Godlyfear* made him this replication, *How long will* Mansoul *be kept out of the dungeon, when she hath given up her faith to* Diabolus? *As good lose the Town as lose Captain* Credence; *for if one be gone, the other must follow.* But to that Mr. *Fooling* said nothing.

Diabolus rages.

Then did my Lord *Mayor* reply, and said, *O thou devouring Tyrant, be it known unto thee, we shall hearken to none of thy words, we are resolved to resist thee as long as a Captain, a man, a sling, and a stone to throw at thee, shall be found in the Town of Mansoul.* But *Diabolus* answered, *Do you hope, do you wait, do you look for help and deliverance? you have sent to* Emanuel, *but your wickedness sticks too close in your skirts, to let innocent prayers come out of your lips. Think you, that you shall be prevailers and prosper in this design? you will fail in your wish, you will fail in your attempts; for 'tis not only I, but your* Emanuel *is against you. Yea, it is he that hath sent me against you to subdue you; for what then do you hope, or by what means will you escape?*

The Lord *Mayors* Speech just at the time of the return of Captain *Credence.*

Then said the Lord *Mayor*, *We have sinned indeed, but that shall be no help to thee, for our* Emanuel *hath said it, and that in great faithfulness. And him that cometh to me I will in no wise cast out. He hath also told us (O our enemy) that all manner of sin and blasphemy shall be forgiven to the sons of men. Therefore we dare not despair, but will look for, wait for, and hope for deliverance still.*

Now by this time Captain *Credence* was returned and come from the Court from *Emanuel* to the Castle of *Mansoul*, and he returned to them with a Pacquet. So my Lord *Mayor* hearing that Captain *Credence* was come, withdrew himself from the noise of the roaring of the Tyrant, and left him to yell at the wall of the Town, or against the Gates of the Castle. So he came up to the Captains Lodgings, and saluting him, he asked him of his welfare, and what was the best news at Court? but when he asked Captain *Credence* that, the water stood in his eyes. Then said the *Captain*, Cheer up, my Lord, for all will be well in time. And with that he first produced his Pacquet, and laid it by, but that the Lord *Mayor*, and the rest of the Captains took for a sign of good tidings. (Now a season of Grace being come, he sent for all the Captains and Elders of the Town that were here and there in their lodgings in the Castle, and upon their guard, to let them know that Captain *Credence* was returned from the Court, and that he had something in general, and something in special to communicate to them.) So they all came up to him, and saluted him, and asked him concerning his journey, and what was the best news at the Court? And he answered them as he had done the Lord *Mayor* before, that all would be well at last. Now when the Captain had thus saluted them, he opened his *Pacquet*, and thence did draw out his several Notes for those that he had sent for. And the first Note was for my Lord *Mayor*, wherein was signified:

A sign of Goodness.

The Pacquet opened.

That the Prince Emanuel *had taken it well that my Lord Mayor had been so true and trusty in his office, and the great concerns that lay upon him for the Town and people of* Mansoul. *Also he bid him to know that he took it well that he had been so bold for his Prince* Emanuel, *and had engaged so faithfully in his cause against* Diabolus. *He also signified at the close of his Letter, that he should shortly receive his reward.*

A Note for my Lord *Mayor*.

The second note that came out, was for the noble Lord *Wilbewill*, wherein there was signified, *That his Prince* Emanuel *did well understand how valiant and courageous he had been for the honour of his Lord, now in his absence, and when his name was under contempt*

A Note for the Lord *Wilbewill*.

by Diabolus. *There was signified also that his Prince had taken it well that he had been so faithful to the Town of* Mansoul *in his keeping of so strict a hand and eye over, and so strict a rein upon the necks of the* Diabolonians *that did still lye lurking in their several holes in the famous Town of* Mansoul.

He signified moreover, how that he understood that my Lord had with his own hand done great execution upon some of the chief of the rebells there, to the great discouragement of the adverse party, and to the good example of the whole Town of Mansoul, *and that shortly his Lordship should have his reward.*

A Note for the *Subordinate Preacher.*

The third Note came out for the *Subordinate Preacher*, wherein was signified, *That his Prince took it well from him that he had so honestly, and so faithfully performed his office, and executed the trust committed to him by his Lord, while he exhorted, rebuked, and fore-warned* Mansoul *according to the Laws of the Town. He signified moreover, that he took well at his hand that he called to fasting, to sackcloth and ashes, when* Mansoul *was under her revolt. Also that he called for the aid of the Captain* Boanerges *to help in so weighty a work, and that shortly he also should receive his reward.*

A Note for Mr. *Godlyfear.*

The fourth Note came out for Mr. *Godlyfear*, wherein his Lord thus signified, *That his Lordship observed that he was the first of all the men in* Mansoul, *that detected* Mr. Carnal Security *as the only one that through his subtilty and cunning had obtained for* Diabolus *a defection and decay of goodness in the blessed Town of* Mansoul. *Moreover, his Lord gave him to understand that he still remembred his tears and mourning for the state of* Mansoul. *It was also observed by the same Note that his Lord took notice of his detecting of this* Mr. Carnal Security, *at his own table among his guests, in his own house, and that in the midst of his jolliness, even while he was seeking to perfect his villanies against the Town of* Mansoul. Emanuel *also took notice that this reverend person*, Mr. Godlyfear, *stood stoutly to it at the Gates of the Castle against all the threats and attempts of the Tyrant, and that he had put the Townsmen in a way to make their Petition to their Prince, so as that he might accept thereof, and as that they might obtain an answer of peace; and that therefore shortly he should receive his reward.*

After all this, there was yet produced a Note which was written to the whole Town of *Mansoul*, whereby they *perceived that their Lord took notice of their so often repeating of Petitions to him, and that they should see more of the fruits of such their doings in time to come. Their Prince did also therein tell them, That he took it well, that their heart and mind, now at last, abode fixed upon him and his ways, though* Diabolus *had made such inroads upon them, and that neither flatteries on the one hand, nor hardships on the other, could make them yield to serve his cruel designs.* There was also inserted at the bottom of this Note, *That his Lordship had left the Town of* Mansoul *in the hands of the Lord* Secretary, *and under the conduct of Captain* Credence, *saying, Beware that you yet yield your selves unto their governance, and in due time you shall receive your reward.*

A Note for the Town of *Mansoul.*

So after the brave Captain *Credence* had delivered his Notes to those to whom they belonged, he retired himself to my Lord *Secretaries* Lodgings, and there spends time in conversing with him; for they two were very great one with another, and did indeed know more how things would go with *Mansoul* than did all the Townsmen besides. The Lord *Secretary* also loved the Captain *Credence* dearly; yea, many a good bit was sent him from my Lords table; also he might have a shew of countenance when the rest of *Mansoul* lay under the clouds; so after some time for converse was spent, the *Captain* betook himself to his Chambers to rest. But it was not long after but my Lord did send for the *Captain* again; so the *Captain* came to him, and they greeted one another with usual salutations. Then said the *Captain* to the Lord *Secretary*, What hath my Lord to say to his servant? So the Lord *Secretary* took him, and had him a to side, and after a sign or two of more favour, he said, *I have made thee the Lords Lieutenant over all the forces in* Mansoul; *so that from this day forward, all men in* Mansoul *shall be at thy word, and thou shalt be he that shall lead in, and that shalt lead out* Mansoul. *Thou shalt therefore manage according to thy place, the war for thy Prince, and for the Town of* Mansoul, *against the*

Captain *Credence* retires to the Lord *Secretaries* Lodgings.

Captain *Credence* made the Lords *Lieutenant* over all the forces in *Mansoul.*

force and power of Diabolus, *and at thy command shall the rest of the Captains be.*

Now the Townsmen began to perceive what interest the Captain had, both with the Court, and also with the Lord *Secretary* in *Mansoul*; for no man before could speed when sent, nor bring such good news from *Emanuel* as he. Wherefore what do they, after some lamentation that they made no more use of him in their distresses, but send by their *Subordinate Preacher* to the Lord *Secretary*, to desire him that all that ever they were and had, might be put under the Government, care, custody, and conduct of Captain *Credence*.

So their Preacher went and did his Errand, and received this answer from the mouth of his Lord, that Captain *Credence* should be the great doer in all the Kings Army, against the Kings enemies, and also for the welfare of *Mansoul*. So he bowed to the ground, and thanked his Lordship, and returned and told his news to the Townsfolk. But all this was done with all imaginable secresie, because the foes had yet great strength in the Town. But,

The Town of *Mansoul* craves that she may be under the conduct of Captain *Credence*.

To return to our story again: When *Diabolus* saw himself thus boldly confronted by the Lord *Mayor*, and perceived the stoutness of Mr. *Godlyfear*, he fell into a rage, and forthwith called a Council of War that he might be revenged on *Mansoul*. So all the Princes of the Pit came together, and old *Incredulity* in the head of them, with all the Captains of his Army. So they consult what to do, now the effect and conclusion of the Council that day, was how they might take the Castle, because they could not conclude themselves masters of the Town so long as *that* was in the possession of their enemies. So one advised this way, and another advised that; but when they could not agree in their verdict, *Apollyon* that President of the Council stood up, and thus he began: *My Brotherhood*, quoth he, *I have two things to propound unto you; and my first is this, let us withdraw our selves from the Town into the Plain again, for our presence here will do us no good, because the Castle is yet in our enemies hands; nor is it possible that we should take that so long as so many brave Captains are in it, and that this bold fellow* Godlyfear *is made the Keeper of the Gates of it.*

Diabolus rages.

Now when we have withdrawn our selves into the Plain, they of their own accord will be glad of some little ease, and it may be of their own accord they again may begin to be remiss, and even their so being will give them a bigger blow than we can possibly give them our selves. But if that should fail, our going forth of the Town may draw the Captains out after us, and you know what it cost them when we fought them in the field before. Besides, can we but draw them out into the field, we may lay an ambush behind the Town, which shall, when they are come forth abroad, rush in and take possession of the Castle. But *Beelzebub* stood up and replied, saying, 'Tis impossible to draw them all off from the Castle; some you may be sure will lye there to keep that; wherefore it will be but in vain *thus* to attempt, unless we were sure that they will all come out. He therefore concluded that what was done, must be done by some other means. And the most likely means that the greatest of their heads could invent was that which *Apollyon* had advised to before, to wit, to get the Townsmen again to *sin*. For, said he, it is not our being in the Town, nor in the field, nor our fighting, nor our killing of their men, that can make us the Masters of *Mansoul*; for so long as one in the Town is able to lift up his finger against us, *Emanuel* will take their parts, and if he shall take their parts, we know what time a day it will be with us. Wherefore for my part, quoth he, there is in my judgment no way to bring them into bondage to us, like inventing a way to make them sin. Had we, said he, left all our *Doubters* at home, we had done as well as we have done now, unless we could have made them the Masters and Governours of the Castle; for *Doubters* at a distance are but like Objections refell'd with arguments. Indeed can we but get them into the hold, and make them possessors of that, the day will be our own. Let us therefore withdraw our selves into the Plain (not expecting that the Captains in *Mansoul* should follow us) but yet I say let us do this, and before we so do, let us advise again with our trusty *Diabolonians* that are yet in their holds of *Mansoul*, and set them to work to betray the Town to us; for they indeed must do it, or it will

Look to it *Mansoul.*

Look to it *Mansoul.*

2 Pet. 2. 18, 19, 20, 21.

Look to it *Mansoul.*

be left undone for ever. By these sayings of *Beelzebub* (for I think 'twas he that gave this counsel) the whole Conclave was forced to be of his opinion, to wit, that the way to get the Castle was to get the Town to sin. Then they fell to inventing by what means they might do this thing.

Look to it *Mansoul.*

Then *Lucifer* stood up and said, *The counsel of* Beelzebub *is pertinent; now the way to bring this to pass, in mine opinion is this: Let us withdraw our force from the Town of* Mansoul, *let us do this, and let us terrifie them no more, either with Summons, or threats, or with the noise of our* Drum, *or any other awakening means. Only let us lye in the field at a distance, and be as if we regarded them not (for frights I see do but awaken them, and make them more stand to their arms.) I have also another stratagem in my head, you know* Mansoul *is a Market-Town, and a Town that delights in commerce, what therefore if some of our* Diabolonians *shall feign themselves far-country men, and shall go out and bring to the Market of* Mansoul *some of our wares to sell; and what matter at what rates they sell their wares, though it be but for half the worth. Now let those that thus shall trade in their market, be those that are witty and true to us, and I will lay my* Crown *to pawn, it will do. There are two that are come to my thoughts already, that I think will be arch at this work, and they are* Mr. Penniwise-Pound-foolish, *and* Mr. Get-ith'-hundred-and-lose-ith'-shire; *nor is this man with the long name at all inferiour to the other. What also if you join with them* Mr. Sweet-world, *and* Mr. Present-good, *they are men that are civil and cunning, but our true friends and helpers. Let these with as many more engage in this business for us, and let* Mansoul *be taken up in much business, and let them grow full and rich, and this is the way to get ground of them; remember ye not that thus we prevailed upon* Laodicea, *and how many at present do we hold in this snare? Now when they begin to grow full they will forget their misery, and if we shall not affright them, they may happen to fall asleep, and so be got to neglect their Town-watch, their Castle-watch, as well as their watch at the Gates.*

Look to it. Rev. 3. 17.

Heart.

Yea, may we not by this means, so cumber Mansoul *with abundance, that they shall be forced to make of their Castle a* Warehouse *instead of a Garrison fortified against us, and a*

receptacle for men of war. Thus if we get our goods and commodities thither, I reckon that the Castle is more than half ours. Besides, could we so order it that that shall be filled with such kind of wares, then if we made a sudden assault upon them, it would be hard for the Captains to take shelter there. Do you not know that of the Parable, The deceitfulness of riches choak the word; *and again,* When the heart is over charged with surfeiting and drunkenness, and the cares of this life, *all mischief comes upon them at unawares.*

Luk. 8. 14.

Chap. 21. 34, 35, 36.

Furthermore, my Lords, quoth he, *you very well know that it is not easie for a people to be filled with our things, and not to have some of our* Diabolonians *as retainers to their houses and services. Where is a* Mansoulian *that is full of this world that has not for his servants, and waiting-men* Mr. Profuse, *or* Mr. Prodigality, *or some other of our* Diabolonian *gang, as* Mr. Voluptuous, Mr. Pragmatical, Mr. Ostentation, *or the like? Now these can take the Castle of* Mansoul, *or blow it up, or make it unfit for a Garrison for* Emanuel, *and any of these will do. Yea, these for ought I know may do it for us sooner than an army of twenty thousand men. Wherefore to end as I began, my advice is that we quietly withdraw our selves, not offering any further force, or forcible attempts upon the Castle, at least at this time, and let us set on foot our new project, and lets see if that will not make them destroy themselves.*

Look to it *Mansoul.*

This advice was highly applauded by them all, and was accounted the very masterpiece of Hell, to wit, to choak *Mansoul* with a fulness of this world, and to surfeit her heart with the good things thereof. But see how things meet together, just as this *Diabolonian* counsel was broken up, Captain *Credence* received a Letter from *Emanuel*, the Contents of which was this, *That upon the third day he would meet him in the field in the Plains about Mansoul.* Meet *me* in the field, quoth the Captain? what meaneth my Lord by this? I know not what he meaneth by meeting of me in the field. So he took the Note in his hand, and did carry it to my Lord *Secretary* to ask his thoughts thereupon, (for my Lord was a Seer in all matters concerning the King, and also for the good and comfort of the Town of

Captain *Credence* receives that from his Prince which he understandeth not.

Mansoul.) So he shewed my Lord the Note, and desired his opinion thereof: For my part, quoth Captain *Credence*, I know not the meaning thereof. So my Lord did take and read it, and after a little pause he said, *The* Diabolonians *have had against* Mansoul *a great consultation to day; they have I say, this day been contriving the utter ruin of the Town; and the result of their counsel is, to set* Mansoul *into such a way, which if taken, will surely make her destroy her self. And to this end they are making ready for their own departure out of the Town, intending to betake themselves to the field again, and there to lye till they shall see whether this their project will take or no. But be thou ready with the men of thy Lord (for on the third day they will be in the Plain) there to fall upon the* Diabolonians; *for the Prince will by that time be in the field; yea, by that it is break of day, Sun-rising, or before, and that with a mighty force against them. So he shall be before them, and thou shalt be behind them, and betwixt you both their army shall be destroyed.*

The riddle expounded to Captain *Credence.*

When Captain *Credence* heard this, away goes he to the rest of the Captains, and tells them what a Note he had a while since, received from the hand of *Emanuel.* And, said he, that which was dark therein has my Lord the Lord *Secretary* expounded unto me. He told them moreover, what by himself and by them must be done to answer the mind of their Lord. Then were the Captains glad, and Captain *Credence* commanded that all the Kings Trumpeters should ascend to the battlements of the Castle, and there in the audience of *Diabolus*, and of the whole Town of *Mansoul*, make the best musick that heart could invent. The Trumpeters then did as they were commanded. They got themselves up to the top of the Castle, and thus they began to sound; then did *Diabolus* start, and said, What can be the meaning of this, they neither sound *Boot and saddle*, nor *horse and away*, nor a *Charge*. What do these mad men mean, that yet they should be so merry and glad? Then answered him one of themselves and said, this is for joy that their Prince *Emanuel* is coming to relieve the Town of *Mansoul*; that to this end he is at the head of an Army, and that this relief is near.

The Captains are gladed to hear.

Curious Musick made by the Trumpeters.

The men of *Mansoul* also were greatly concerned at this

melodious charm of the Trumpets; they said, yea, they answered one another saying, This can be no harm to us; surely this can be no harm to us. Then said the *Diabolonians*, what had we best to do? and it was answered, It was best to quit the Town; and that said one, Ye may do in pursuance of your last counsel, and by so doing also be better able to give the enemy battel, should an army from without come upon us. So on the second day they withdrew themselves from *Mansoul*, and abode in the Plains without, but they incamped themselves before *Eyegate*, in what terrene and terrible manner they could. The reason why they would not abide in the Town (besides the reasons that were debated in their late Conclave) was for that they were not possessed of the strong hold, and because, said they, we shall have more convenience to fight, and also to fly if need be when we are incamped in the open Plains. Besides, the Town would have been a pit for them rather than a place of defence, had the Prince come up and enclosed them fast therein. Therefore they betook themselves to the field, that they might also be out of the reach of the slings, by which they were much annoyed all the while that they were in the Town.

Diabolus withdraws from the Town, and why.

Well, the time that the Captains were to fall upon the *Diabolonians* being come, they eagerly prepared themselves for action, for Captain *Credence* had told the Captains over night, that they should *meet their Prince in the field to morrow*. This therefore made them yet far more desirous to be engaging the enemy: *for you shall see the Prince in the Field to morrow*, was like oyl to a flaming fire; for of a long time they had been at a distance: they therefore were for this the more earnest and desirous of the work. So, as I said, the hour being come, Captain *Credence* with the rest of the men of war, drew out their forces before it were day by the Salliport of the Town. And being *all* ready, Captain *Credence* went up to the head of the Army, and gave to the rest of the *Captains* the *word*, and so they to their Under-officers and Souldiers, the word was, *The Sword of the Prince* Emanuel, *and the Shield of Captain* Credence, which is in the *Mansoulian* tongue, *The word of God*

The time come for the Captains to fight them.

They draw out into the field.

The Word.

and faith. Then the Captains fell on and began roundly to front, and flank, and rere *Diabolus*'s Camp.

Now they left Captain *Experience* in the Town because he was yet ill of his wounds which the *Diabolonians* had given him in the last fight. But when he perceived that the Captains were at it, what does he but calling for his *Crutches* with hast, gets up, and away he goes to the battel, saying, Shall I lye here when my brethren are in the fight, and when *Emanuel* the Prince will shew himself in the field to his servants? But when the enemy saw the man come with his *Crutches* they were daunted yet the more, for thought they, what spirit has possessed these *Mansoulians* that they fight me upon their Crutches. Well, the Captains as I said fell on, and did bravely handle their weapons, still crying out, and shouting as they laid on blows, *The Sword of the Prince* Emanuel, *and the Shield of Captain* Credence.

Captain *Experience* will fight for his Prince upon his Crutches.

Now when *Diabolus* saw that the Captains were come out, and that so valiantly they surrounded his men, he concluded (that for the present) nothing from them was to *be* looked for but blows, and the dints of their *two-edged sword.*

The battel joined.

Wherefore he also falls on upon the Princes army, with all his deadly force. So the battel was joined. Now who was it that at first *Diabolus* met with in the fight, but Captain *Credence* on the one hand, and the Lord *Wilbewill* on the other; now *Wilbewills* blows were like the blows of a Giant, for that man had a strong arm, and he fell in upon the *Election-doubters*, for they were the life-guard of *Diabolus*, and he kept them in play a good while, cutting and battering shrewdly. Now when Captain *Credence* saw my Lord engaged, he did stoutly fall on, on the other hand upon the same company also; so they put them to great disorder. Now Captain *Good-hope* had engaged the *Vocation-doubters*, and they were sturdy men; but the Captain was a valiant man: Captain *Experience* did also send him some aid, so he made the *Vocation-doubters* to retreat. The rest of the Armies were hotly engaged, and that on every side, and the *Diabolonians* did fight stoutly. Then did my Lord

Wilbewill ingaged.

Credence ingaged.

Goodhope ingaged.

Secretary command that the slings from the Castle should be plaid, and his men could throw stones at an hairs bredth. But after a while those that were made to fly before the Captains of the Prince, did begin to ralley again, and they came up stoutly upon the Rere of the Princes Army: wherefore the Princes Army began to faint; but remembring that they should see the face of their Prince by and by, they took courage, and a very fierce battel was fought. Then shouted the Captains, saying, *The Sword of the Prince* Emanuel, *and the Shield of Captain Credence*; and with that *Diabolus* gave back, thinking that more aid had been come. But no *Emanuel* as yet appeared. Moreover the battel did hang in doubt; and they made a little retreat on both sides. Now in the time of respite Captain *Credence* bravely incouraged his men to stand to it, and *Diabolus* did the like as well as he could. But Captain *Credence* made a brave Speech to his Souldiers, the Contents whereof here follow.

The Lord *Secretary* ingaged.

The battel renewed.

A fierce fight.

They both retreat, and in the time of respite Captain *Credence* makes a Speech to his Souldiers.

Gentlemen Souldiers, and my Brethren in this design, it rejoiceth me much to see in the field for our Prince this day, so stout and so valiant an Army, and such faithful lovers of Mansoul. *You have hitherto as hath become you, shewn your selves men of truth and courage against the* Diabolonian *forces, so that for all their boast, they have not yet cause much to boast of their gettings. Now take to your selves your wonted courage, and shew your selves men even this once only; for in a few minutes after the next engagement this time, you shall see your Prince shew himself in the field; for we must make this second assault upon this Tyrant* Diabolus, *and then* Emanuel *comes.*

No sooner had the Captain made this Speech to his Souldiers, but one Mr. *Speedy* came post to the Captain from the Prince, to tell him that *Emanuel* was at hand. This news when the Captain had received, he communicated to the other Field-officers, and they again to their Souldiers and men of war. Wherefore like men raised from the dead, so the Captains and their men arose, made up to the enemy, and cried as before, *The Sword of the Prince* Emanuel, *and the shield of Captain* Credence.

The *Diabolonians* also bestirred themselves, and made resistance as well as they could, but in this last engagement the *Diabolonians* lost their courage, and many of the *Doubters* fell down dead to the ground. Now when they had been in heat of battel about an hour or more, *Captain Credence* lift up his eyes and saw, and behold *Emanuel* came, and he came with Colours flying, Trumpets sounding, and the feet of his men scarce toucht the ground, they hasted with that celerity towards the *Captains* that were engaged. Then did *Credence* winde with his men to the Townward, & gave to *Diabolus* the field. So *Emanuel* came upon him on the one side, and the enemies place was betwixt them both; then again they fell to it afresh, and now it was but a little while more but *Emanuel* and *Captain Credence* met, still trampling down the slain as they came.

When the enemy is betwixt Christ and faith, then down they go to be sure.

But when the *Captains* saw that the Prince was come, and that he fell upon the *Diabolonians* on the other side, and that *Captain Credence* and his Highness had got them up betwixt them, they shouted, (they so shouted that the ground rent again) saying, *The Sword of* Emanuel, *and the Shield of Captain Credence.* Now when *Diabolus* saw that he and his forces were so hard beset by the Prince and his Princely Army, what does he and the Lords of the Pit that were with him, but make their escape, and forsake their Army, and leave them to fall by the hand of *Emanuel*, and of his noble *Captain Credence*: so they fell all down slain before them, before the Prince, and before his Royal Army; there was not left so much as one *Doubter* alive, they lay spread upon the ground dead men, as one would spread dung upon the land.

The Victory falls to *Emanuel*, and to his men, who slay all.

When the battel was over, all things came into order in the Camp; then the Captains and Elders of *Mansoul* came together to salute *Emanuel*, while without the Corporation; so they saluted him, and welcomed him, and that with a thousand welcomes, for that he was come to the borders of *Mansoul* again: So he smiled upon them, and said, *Peace be to you.* Then they addressed themselves to go to the Town; they went then to go up to *Mansoul*, they, the Prince

Song. 8. 1. *Mansoul* salutes the Prince without, he addresses himself to go into the Town.

with all the new forces that now he had brought with him to the war. Also all the Gates of the Town were set open for his reception, so glad were they of his blessed return. And this was the manner and order of this going of his into *Mansoul.*

The manner of his going in.

First, (as I said) all the Gates of the Town were set open, yea the Gates of the Castle also; the Elders too of the Town of *Mansoul* placed themselves at the Gates of the Town to salute him at his entrance thither: And so they did, for as he drew neer, and approached towards the Gates, they said, *Lift up your heads, O ye Gates, and be ye lift up ye everlasting doors, and the King of Glory shall come in.* And they answered again, *Who is the King of Glory?* and they made return to themselves, *The Lord strong and mighty, the Lord mighty in battel. Lift up your heads, O ye Gates, even lift them up ye everlasting doors, &c.*

Secondly, It was ordered also by those of *Mansoul*, that all the way from the Town-gates to *those* of the Castle his blessed Majesty should be entertained with the *Song*, by them that could best skill in musick in all the Town of *Mansoul*; then did the Elders, and the rest of the men of *Mansoul* answer one another as *Emanuel* entered the Town, till he came at the Castle-gates with Songs and sound of Trumpets, saying, *They have seen thy goings O God, even the goings of my God, my King in the Sanctuary. So the Singers went before, the players on instruments followed after, and among them were the damsels playing on timbrels.*

Thirdly, Then the Captains (for I would speak a word of them) they in their order waited on the Prince as he entred into the Gates of *Mansoul.* Captain *Credence* went before, and Captain *Goodhope* with him; Captain *Charity* came behind with other of his companions, and Captain *Patience* followed after all, and the rest of the Captains, some on the right hand, and some on the left accompanied *Emanuel* into *Mansoul.* And all the while the Colours were displayed, the Trumpets sounded, and continual shoutings were among the Souldiers. *The Prince himself rode into the Town in his Armour, which was all of beaten Gold, and in his Chariot, the pillars of it were of Silver, the bottom thereof of Gold, the covering of it were of purple; the midst thereof being paved with love for the daughters of the Town of* Mansoul.

Fourthly, When the Prince was come to the entrance of *Mansoul*, he found all the streets strewed with lillies and flowers, curiously decked with boughs and branches from the green trees that stood round about the Town. Every door also was filled with persons who had adorned every one their forepart against their house with something of variety, and singular excellency to entertain him withal as he passed in the streets; they also themselves as *Emanuel* passed by, did welcome him with shouts and acclamations of joy, saying, *Blessed be the Prince that cometh in the name of his Father* Shaddai.

Good and joyful Thoughts.

Fifthly, At the Castle-gates the Elders of *Mansoul*, to wit, the Lord *Mayor*, the Lord *Wilbewill*, the *Subordinate Preacher*, Mr. *Knowledg*, and Mr. *Mind*, with other of the Gentry of the place saluted *Emanuel* again. They bowed before him, they kissed the dust of his feet, they thanked, they blessed, and praised his Highness for not taking advantage against them for their sins, but rather had pity upon them in their misery, and returned to them with mercies, and to build up their *Mansoul* for ever. Thus was he had up straightway to the Castle; for that was the Royal Palace, and the place where his Honour was to dwell; the which was ready prepared for his Highness by the presence of the Lord *Secretary*, and the work of Captain *Credence*. So he entred in.

Sixthly, Then the people and commonalty of the Town of *Mansoul* came to him into the Castle to mourn, and to weep, and to lament for their wickedness, by which they had forced him out of the Town. So they when they were come, bowed themselves to the ground seven times; they also wept, they wept aloud, and asked forgiveness of the Prince, and prayed that he would again, as of old, confirm his love to *Mansoul*.

To the which the great Prince replied, *Weep not, but go your way, eat the fat, and drink the sweet, and send portions to them for whom nought is prepared, for the joy of your Lord is your strength. I am returned to* Mansoul *with mercies, and my name shall be set up, exalted and magnified by it.* He also took these inhabitants and kissed them, and laid them in his bosom.

Moreover, he gave to the Elders of *Mansoul*, and to each Town-officer a chain of Gold, and a Signet. He also sent to their *wives* ear-rings and jewels, and bracelets, and other things. He also bestowed upon the *true-born* children of *Mansoul*, many precious things.

The holy Conceptions of *Mansoul*. Young and tender holy Thoughts.

When *Emanuel* the Prince had done all these things for the famous Town of *Mansoul*, then he said unto them, first, *Wash your garments, then put on your ornaments, and then come to me into the Castle of Mansoul.* So they went to the fountain that was set open for *Judah* and *Jerusalem* to wash in; and there they washed, and there they made their *garments white*, and came again to the Prince into the Castle, and thus they stood before him.

Eccle. 9. 8.

Zach. 13. 1. Rev. 7. 14, 15.

And now there was musick and dancing throughout the whole Town of *Mansoul*; and that because their Prince had again granted to them his presence, and the light of his countenance; the Bells also did ring, and the Sun shone comfortably upon them for a great while together.

The Town of *Mansoul* did also *now* more throughly seek the destruction and ruin of all remaining *Diabolonians* that abode in the walls, and the dens (that they had) in the Town of *Mansoul*; for there was of them that had to this day escaped with life and limb from the hand of their suppressors in the famous Town of *Mansoul.*

But my Lord *Wilbewill* was a greater terrour to them now than ever he had been before; forasmuch as his heart was yet more fully bent to seek, contrive, and pursue them to the death; he pursued them night and day, and did put them now to sore distress, as will afterwards appear.

Wilbewill a greater terrour to the *Diabolonians* now, than he had been in former times.

After things were thus far put into order in the famous Town of *Mansoul*, care was taken, and order given by the blessed Prince *Emanuel*, that the Townsmen should without further delay appoint some to go forth into the Plain to bury the dead that were there; the dead that *fell by the sword of* Emanuel, *and by the shield of the Captain Credence*, lest the fumes and

Orders given out to bury the dead.

ill savours that would arise from them, might infect the air, and so annoy the famous Town of *Mansoul*. This also was a reason of this order, *to wit*, that as much as in *Mansoul* lay, they might cut off the name and being, and remembrance of those enemies from the thought of the famous Town of *Mansoul*, and its inhabitants.

So order was given out by the Lord *Mayor*, that wise and trusty friend of the Town of *Mansoul*, that persons should be employed about this necessary business; and Mr. *Godlyfear*, and one Mr. *Upright* were to be overseers about this matter; so persons were put under them to work in the fields, and to bury the slain that lay dead in the Plains. And these were their places of imployment, some were to make the graves, some to bury the dead, and some were to go to and fro in the Plains, and also round about the borders of *Mansoul* to see if a skull or a bone, or a piece of a bone of a *Doubter*, was yet to be found above ground any where near the Corporation; and if any were found, it was ordered that the Searchers that searched should set up a mark thereby, and a sign, that those that were appointed to bury them might find it, and bury it out of sight, that the name and remembrance of a *Diabolonian Doubter* might be blotted out from under Heaven. And that the children, and they that were to be born in *Mansoul* might not know (if possible) what a skull, what a bone, or a piece of a bone of a *Doubter* was. So the buriers, and those that were appointed for that purpose, did as they were commanded, they buried the *Doubters*, and all the skulls and bones, and pieces of bones of *Doubters*, where ever they found them, and so they cleansed the Plains. Now also Mr. *Godspeace* took up his Commission, and acted again as in former days.

Not a skul or a bone, or a piece of a bone of a *Doubter* to be left unburied.

Thus they buried in the Plains about *Mansoul*, the *Election-doubters*, the *Vocation-doubters*, the *Grace-doubters*, the *Perseverance-doubters*, the *Resurrection-doubters*, the *Salvation-doubters*, and the *Glory-doubters*; whose Captains were Captain *Rage*, Captain *Cruel*, Captain *Damnation*, Captain *Insatiable*, Captain *Brimstone*, Captain *Torment*, Captain *Noease*, Captain *Sepulcher*, and Captain *Pasthope*; and old *Incredulity* was under *Diabolus* their General; there were also the seven heads of their army, and they were

the Lord *Beelzebub*, the Lord *Lucifer*, the Lord *Legion*, the Lord *Apollyon*, the Lord *Python*, the Lord *Cerberus*, and the Lord *Belial*. But the Princes, and the Captains with old *Incredulity* their General, did all of them make their escape; so their men fell down slain by the power of the Princes forces, and by the hands of the men of the Town of *Mansoul*. They also were buried as is afore related, to the exceeding great joy of the now famous Town of *Mansoul*. They that buried them, buried also with them their arms, which were cruel instruments of death, (their weapons were arrows, darts, mauls, fire-brands, and the like) they buried also their armour, their colours, banners, with the standard of *Diabolus*, and what else soever they could find that did but smell of a *Diabolonian Doubter*.

Their arms and armour buried with them.

Now when the Tyrant was arrived at *Hellgate-hill*, with his old friend *Incredulity*, they immediately descended the *Den*, and having there with their fellows for a while condoled their *misfortune*, and great loss that they sustained against the Town of *Mansoul*, they fell at length into a passion, and revenged they would be for the loss that they sustained before the Town of *Mansoul*; wherefore they presently call a Councel to contrive yet further what was to be done against the famous Town of *Mansoul*; for their yawning panches could not wait to see the result of their Lord *Lucifers*, and their Lord *Apollyons* counsel that they had given before, for their raging gorge thought every day even as long as a *short-for-ever*, until they were filled with the body and soul, with the flesh and bones, and with all the delicates of *Mansoul*. They therefore resolve to make another attempt upon the Town of *Mansoul*, and that by an army mixed, and made up partly of *Doubters*, and partly of *Blood-men*. A more particular account now take of both.

The Tyrant resolves to have yet a bout with *Mansoul*.

The *Doubters* are such as have their *name* from their *nature*, as well as from the Lord and Kingdom where they are born; their nature is to put a question upon every one of the Truths of *Emanuel*, and their Country is called *the land of Doubting*, and that land lyeth off, and furthest remote to the *North*, between the land of

An army of *Doubters* and *Bloodmen*.

Darkness, and that called the *Valley of the shadow of death*. For though *the land of Darkness*, and that called *the land of the shadow of death*, be sometimes called as if they were *one* and the self same place; yet indeed they are *two*, lying but a little way asunder, and the land of *Doubting* points in, and lyeth between them. *This is the land of Doubting*, and these that came with *Diabolus* to ruin the Town of *Mansoul*, are the natives of that Country.

Of the Country of the *Doubters*, and of the *Bloodmen* where they lye.

The *Bloodmen* are a people that have their name derived from the *malignity* of their nature, and from the fury that is in them to execute it upon the Town of *Mansoul*; their land lyeth under the *Dog-star*, and by that they are governed as to their *Intellectuals*. The name of their Country is the Province of *Loathgood*, the remote parts of it are far distant from the land of *Doubting*, yet they do both *butt* and bound upon the Hill called *Hellgate-hill*. These people are always in league with the *Doubters* for they jointly do make question of the faith and fidelity of the men of the Town of *Mansoul*, and so are both alike qualified for the service of their Prince.

Now of these two Countries did *Diabolus* by the beating of his *Drum* raise another army against the Town of *Mansoul*, of five and twenty thousand strong. There were ten thousand *Doubters*, and fifteen thousand *Bloodmen*, and they were put under several Captains for the war; and old *Incredulity* was again made General of the Army.

The number of his new army.

As for the *Doubters*, their Captains were five of the seven that were heads of the last *Diabolonian* army, and these are their names, Captain *Beelzebub*, Captain *Lucifer*, Captain *Apollyon*, Captain *Legion*, and Captain *Cerberus*; and the Captains that they had before, were some of them made Lieutenants, and some Ensignes of the Army.

But *Diabolus* did not count that in this Expedition of his, these *Doubters* would prove his principal men, for their *manhood* had been tried before, also the *Mansoulians* had put them to the worst, only he did bring them to multiply a number, and to help if need was at a pinch, but his trust he put in his *Bloodmen*; for that they were all rugged Villains, and he knew that they had done feats heretofore.

His chief strength lyes in the *Bloodmen*.

As for the *Bloodmen* they also were under command, and the names of their Captains were Captain *Cain*, Captain *Nimrod*, Captain *Ishmael*, Captain *Esau*, Captain *Saul*, Captain *Absalom*, Captain *Judas*, and Captain *Pope*.

The Captains of the *Bloodmen*.

1. Captain *Cain* was over two bands, to wit, the *zealous* and the *angry* Bloodmen; his *Standard*-bearer bare the Red-colours, and his Scutcheon was the *Murdering Club*.

Gen. 4. 8.

2. Captain *Nimrod* was Captain over two bands, to wit, the *Tyrannical* and *Incroaching Bloodmen*; his *Standard*-bearer bare the Red-colors, and his *Scutcheon* was the *Great Bloodhound*.

Gen. 10. 8, 9.

3. *Captain Ishmael* was *Captain* over two bands, to wit, over the *Mocking* and *Scorning Bloodmen*; his *Standard*-bearer bare the Red-colours, and his *Scutcheon* was one *mocking* at *Abrahams Isaac*.

4. *Captain Esau* was *Captain* over two bands, to wit, the *Bloodmen* that *grudged* that another should have the blessing; also over the *Bloodmen* that are for *executing their private revenge upon others*; his *Standard*-bearer bare the Red-colours, and his *Scutcheon* was one *privately lurking to murder Jacob*.

Gen. 21. 9, 10.
Gen. 27. 42, 43, 44, 45.

5. *Captain Saul* was *Captain* over two bands, to wit, the *Groundlesly-jealous*, and the *Devilishly furious Bloodmen*; his *Standard*-bearer bare the Red-colours, and his *Scutcheon* was *three bloody darts cast at harmless David*.

1 Sam. 18. 10. Ch. 19. 10. Ch. 20. 23. 2 Sam. 15, 16, 17 Chapters.

6. *Captain Absalom* was *Captain* over two bands, to wit, over the *Bloodmen* that will *kill a father* or a friend, for the glory of this world; also over those *Bloodmen* that will *hold one fair in hand* with words, till they shall have pierced him with their swords; his *Standard*-bearer did bear the Red-colors, and his *Scutcheon* was the *Son a pursuing the fathers blood*.

7. *Captain Judas* was over two bands, to wit, the *Bloodmen* that will sell a mans life for mony, and those also that will betray their friend with a kiss; his *Standard*-bearer bare the Red-colours, and his *Scutcheon* was thirty pieces of *Silver*, and the *Halter*.

Mat. 26. 14, 15, 16.

8. *Captain Pope* was *Captain* over one band, for all these spirits are joined in one under him; his *Standard*-bearer bare the Red colours, and his *Scutcheon* was the stake, the flame, and the *good man in it.* Rev. 13. 7, 8. Dan. 11. 33.

Now the reason why *Diabolus* did so soon ralley another force after he had been beaten out of the field, were for that he put mighty confidence in this army of *Bloodmen*, for he put a great deal of more trust in them, than he did before in his army of *Doubters*; though they had also often done great service for him in the strengthening of him in his Kingdom. But these *Bloodmen*, he had proved them often, and their sword did seldom return empty. Besides, he knew that these like Mastiffs, would fasten upon any; upon father, mother, brother, sister, Prince, or Governour, yea, upon the Prince of Princes. And that which incouraged him the more, was for that they once did force *Emanuel* out of the Kingdom of *Universe*, and why thought he, may they not also drive him from the Town of *Mansoul.* The conditions of the *Bloodmen*, their stoutness, and valor.

So this army of five and twenty thousand strong, was by their General the great Lord *Incredulity*, led up against the Town of *Mansoul.* Now Mr. *Prywell* the *Scout-master-general*, did himself go out to spie, and he did bring *Mansoul* tidings of their coming: wherefore they shut up their Gates, and put themselves in a posture of defence against these new *Diabolonians* that came up against the Town. They sit down before *Mansoul.*

So *Diabolus* brought up his Army, and beleaguered the Town of *Mansoul*; the *Doubters* were placed about *Feetgate*, and the *Bloodmen* set down before *Eyegate* and *Eargate.* How they dispose of themselvs.

Now when this Army had thus incamped themselves, *Incredulity* did in the name of *Diabolus*, his own name, and in the name of the *Bloodmen*, and the rest that were with him, send a Summons as hot as a red hot iron to *Mansoul*, to yield to their demands; threatning that if they still stood it out against them, they would presently burn down *Mansoul* with fire. For you must know that as for the *Bloodmen*, they were not They summon the Town with a threatning.

so much that *Mansoul* should be *surrendred*, as that *Mansoul* should be *destroyed*, and cut off out of the land of the living. True, they send to them to surrender, but should they so do, that would not stench or quench the thirsts of these men. They must have blood, the blood of *Mansoul*, else they die; and it is from *hence that they have their name.* Wherefore these *Bloodmen* he reserved while now that they might when all his Engins proved ineffectual, as his last and sure card be played against the Town of *Mansoul.*

Psa. 29. 10.
Isa. 59. 7.
Jer. 22. 17.

Now when the Townsmen had received this red-hot Summons, it begat in them at present some changing and interchanging thoughts; but they jointly agreed in less than half an hour to carry the Summons to the Prince, the which they did when they had writ at the bottom of it, *Lord save* Mansoul *from bloody men.*

Psal. 59. 2.

So he took it, and looked upon it, and considered it, and took notice also of that short Petition that the men of *Mansoul* had written at the bottom of it and called to him the noble *Captain Credence*, and bid him go and take *Captain Patience* with him, and go and take care of that side of *Mansoul* that was beleaguered by the *Bloodmen.* So they went and did as they were commanded, the *Captain Credence* went and took *Captain Patience*, and they both secured that side of *Mansoul* that was besieged by the *Bloodmen.*

Heb. 6. 12.
Ver. 15.

Then he commanded that *Captain Goodhope* and *Captain Charity*, and my Lord *Wilbewill*, should take charge of the other side of the Town; and I, said the Prince, will set my standard upon the Battlements of your Castle, and do you three watch against the *Doubters.* This done, he again commanded that the brave *Captain* the *Captain Experience* should draw up his men in the Market-place, and that there he should exercise them day by day before the people of the Town of *Mansoul.* Now this siege was long, and many a fierce attempt did the enemy, especially those called the *Bloodmen*, make upon the Town of *Mansoul*, and many a shrewd brush did some of the Townsmen meet with from them; especially *C. Self-denial*; who, I should have told you before, was commanded to take

the care of *Eargate* and *Eyegate* now against the *Bloodmen*. This Captain *Self-denial* was a young man, but stout, and a Townsman in *Mansoul*, as *Captain Experience* also was. And *Emanuel* at his second return to *Mansoul*, made him a Captain over a thousand of the *Mansoulians*, for the good of the Corporation. This Captain therefore being an hardy man, and a man of great courage, and willing to venture himself for the good of the Town of *Mansoul*, would now and then salley out upon the *Bloodmen*, and give them many notable alarms, and entered several brisk skirmishes with them, and also did some execution upon them, but you must think that this could not easily be done, but he must meet with brushes himself, for he carried several of their marks in his face; yea, and some in some other parts of his body.

Captain *Self-denial* the last of those that were put in office in the Town of *Mansoul*.

His valor.

His signs of manhood.

So after some time spent for the trial of the *faith*, and *hope*, and *love* of the Town of *Mansoul*; the Prince *Emanuel* upon a day calls his *Captains* and *men of war* together, and divides them into two Companies; this done, he commands them at a time appointed, and that in the morning very early to salley out upon the enemy: saying, Let half of you fall upon the *Doubters*, and half of you fall upon the *Bloodmen*. Those of you that go out against the *Doubters*, kill and slay, and cause to perish so many of them as by any means you can lay hands on; but for you that go out against the *Bloodmen*, slay them not, but take them alive.

Emanuel prepares to give the enemy battel. How he ordereth his men.

So at the time appointed, betimes in the morning the Captains went out as they were commanded against the enemies: Captain *Goodhope*, Captain *Charity*, and those that were joined with them, as Captain *Innocent*, and Captain *Experience*, went out against the *Doubters*; and Captain *Credence*, and Captain *Patience*, with Captain *Self-denial*, and the rest that were to join with them, went out against the *Bloodmen*.

The Captains go out.

Now those that went out against the *Doubters*, drew up into a body before the Plain, and marched on to bid them battel: But the *Doubters* remembring their last success, made a retreat, not daring to

The *Doubters* put to flight.

stand the shock, but fled from the Princes men; wherefore they pursued them, and in their pursuit slew many, but they could not catch them all. Now those that escaped went some of them home, and the rest by fives, nines, and seventeens, like wanderers, went stragling up and down the Country, where they upon the barbarous people shewed and exercised many of their *Diabolonian actions*; nor did these people rise up in arms against them, but suffered themselves to be enslaved by them. They would also after this shew themselves in companies before the Town of *Mansoul*, but never to abide it; for if Captain *Credence*, Captain *Goodhope*, or Captain *Experience* did but shew themselves, they fled.

The *Unbeliever* never fights the *Doubters*.

Those that went out against the *Bloodmen*, did as they were commanded, they forbore to slay any, but sought to compass them about. But the *Bloodmen* when they saw that no *Emanuel* was in the field, concluded also that no *Emanuel* was in *Mansoul*; wherefore they looking upon what the Captains did, to be, as they called it, a fruit of the extravagancy of their wild and foolish fancies, rather despised them, than feared them, but the Captains minding their business, at last did compass them round, they also that had routed the *Doubters* came in amain to their aid; so in fine, after some little strugling, for the *Bloodmen* also would have run for it, only now it was too late, (for though they are mischievous and cruel, where they can overcome, yet all *Bloodmen* are chicken-hearted men, when they once come to see themselves matcht and equal'd) so the Captains took them, and brought them to the Prince.

The *Bloodmen* are taken, and how.

Now when they were taken, had before the Prince, and examined, he found them to be of three several Countries, though they all came out of one land.

They are brought to the Prince, and found to be of 3 sorts.

1. One sort of them came out of *Blindmanshire*, and they were such as did ignorantly what they did.

2. Another sort of them came out of *Blindzealshire*, and they did superstitiously what they did.

3. The third sort of them came out of the Town of

Malice in the County of *Envy*, and they did what they did out of spite and implacableness.

For the first of these, to wit, they that came out of *Blindmanshire*, when they *saw* where they were, and against whom they had fought, they trembled, and cried as they stood before him; and as many of these as asked him mercy, he touched their lips with his Golden Scepter.

1 Tim. 1. 13, 14, 15. Mat. 5. 44. Luk. 6. 22. Joh. 16. 1, 2. Act. 9. 5, 6. Revel. 9. 20, 21. Joh. 8. 40, 41, 42, 43, &c.

They that came out of *Blindzealshire*, they did not as their fellows did, for they pleaded that they had right to do what they did, because *Mansoul* was a Town whose laws and customs were diverse from all that dwelt thereabouts; very few of these could be brought to see their evil but those that did, and asked mercy, they also obtained favour.

Now they that came out of the Town of *Malice*, that is in the County of *Envy*, they neither *wept*, nor *disputed*, nor *repented*, but stood gnawing of their tongues before him for anguish and madness, because they could not have their will upon *Mansoul*. Now these last, with all those of the other two sorts that did not unfeignedly ask pardon for their faults: *Those he made to enter into sufficient bond to answer for what they had done against* Mansoul, *and against her King, at the great and general Assizes to be holden for our Lord the King, where he himself should appoint for the Country and Kingdom of Universe.*

The *Bloodmen* are bound over to answer for what they have done at the Assizes. The day of Judgment.

So they became bound each man for himself to come in when called upon to answer before our Lord the King for what they had done as before.

And thus much concerning this second army that were sent by *Diabolus* to overthrow *Mansoul*.

But there were three of those that came from the land of *Doubting*, who after they had wandred and ranged the Country a while, and perceived that they had escaped, were so hardy as to thrust themselves, knowing that yet there were in the Town *Diabolonians*, I say they were so hardy as to thrust themselves into *Mansoul* among them. (Three did I say, I think there were four.) Now to whose house should these *Diabolonian Doubters* go,

Three or four of the *Doubters* go into *Mansoul*, are entertained, and by whom.

but to the house of an old *Diabolonian* in *Mansoul*, whose name was *Evil questioning*, a very great enemy he was to *Mansoul*, and a great doer among the *Diabolonians* there. Well, to this *Evil-questionings* house, as was said, did these *Diabolonians* come, (you may be sure that they had directions how to find the way thither) so he made them welcome, pitied their misfortune, and succoured them with the best that he had in his house. Now after a little acquaintance, and it was not long before they had that, this old *Evil-questioning* asked the *Doubters* if they were all of a *Town*, (he knew that they were all of one Kingdom)? and they answered no, nor not of one *Shire* neither; for I, said one, am an *Election-Doubter*. I, said another, am a *Vocation-Doubter*; then said the third, I am a *Salvation-Doubter*; and the fourth said he was a *Grace-Doubter*. Well, quoth the old *Gentleman*, be of what shire you will, I am perswaded that you are down boys, you have the very length of my foot, are one with my heart, and shall be welcome to me. So they thanked him, and were glad that they had found themselves an harbour in *Mansoul*. Then said *Evil-questioning* to them, How many of your company might there be that came with you to the siege of *Mansoul*? and they answered, there were but ten thousand *Doubters* in all, for the rest of the Army consisted of fifteen thousand *Bloodmen*: These *Bloodmen*, quoth they, border upon our Country, but poor men, as we hear, they were every one taken by *Emanuels* forces. Ten thousand! quoth the old Gentleman, I'le promise you that's a round company. But how came it to pass since you were so mighty a number that you fainted, and durst not fight your foes? Our General, said they, was the first man that did run for't. Pray, quoth their Landlord, who was that your cowardly General? He was once the Lord *Mayor* of *Mansoul*, said they. But pray call him not a cowardly General, for whether any from the East to the West has done more service for our Prince *Diabolus*, than has my Lord *Incredulity*, will be a hard question for you to answer. But had they catched him they would for certain have hanged him, and we promise you hanging is but a bad business. Then said the old *Gentleman*, I would that all the ten thousand *Doubters* were now well armed in *Mansoul*, and

What sort of *Doubters* they are.

Talk betwixt the *Doubters*, and old *Evil-questioning*.

my self in the head of them, I would see what I could do. Ai, said they, that would be well if we could see that: But wishes, alas! what are they! and these words were spoken aloud. Well, said old *Evil questioning*, take heed that you talk not too loud, you must be quat and close, and must take care of your selves while you are here, or I'le assure you, you will be snapt.

Why? quoth the *Doubters*.

Why! quoth the old *Gentleman*, why, because both the Prince, and Lord *Secretary*, and their Captains and Souldiers are all at present in Town; yea, the Town is as full of them as ever it can hold. And besides, there is one whose name is *Wilbewill*, a most cruel enemy of ours, and him the Prince has made Keeper of the Gates, and has commanded him that with all the diligence he can, he should look for, search out, and destroy all, and all manner of *Diabolonians*.

And if he lighteth upon you, down you go though your heads were made of Gold.

They are overheard.

And now to see how it happened, one of the Lord *Wilbewills* faithful Souldiers, whose name was Mr. *Diligence*, stood all this while listning under old *Evil-questionings Eaves*, and heard all the talk that had been betwixt him and the *Doubters* that he entertained under his roof.

The Souldier was a man that my Lord had much confidence in, and that he loved dearly, and that both because he was a man of courage, and also a man that was unwearied in seeking after *Diabolonians* to apprehend them.

They are discovered.

Now this man, as I told you, heard all the talk that was between old *Evil-questioning*, and these *Diabolonians*; wherefore what does he but goes to his Lord, and tells him what he had heard. And saist thou so, my trusty, quoth my Lord? Ay, quoth *Diligence*, that I do, and if your Lord shall be pleased to go with me, you shall find it as I have said. And are they there, quoth my Lord? I know *Evil questioning* well, for he and I were great in the time of our Apostasie. But I know not now where he dwells. But I do, said his man, and if your Lordship will go, I will lead you the way to his den. Go! quoth my Lord, that I will. Come my *Diligence*, let's go find them out. So my Lord and his man

went together the direct way to his house. Now his man went before to shew him his way, and they went till they came even under old Mr. *Evil-questionings* wall: then said *Diligence*, Hark! my Lord do you know the old Gentlemans tongue when you hear it? Yes, said my Lord, I know it well, but I have not seen him many a day. This I know, he is cunning, I wish he doth not give us the slip. Let me alone for that, said his servant *Diligence*. But how shall we find the door, quoth my Lord? Let me alone for that too, said his man. So he had my Lord *Wilbewill* about, and shewed him the way to the door. Then my Lord without more ado, broke open the door, rushed into the house, and caught them all five together, even as *Diligence* his man had told him. So my Lord apprehended them, and led them away, and committed them to the hand of Mr. *Trueman* the Gaoler, and commanded, and he did put them in Ward. This done, my Lord *Mayor* was acquainted in the morning with what my Lord *Wilbewill* had done over night, and his Lordship rejoiced much at the news, not only because there were *Doubters* apprehended, but because that old *Evil-questioning* was taken; for he had been a very great trouble to *Mansoul*, and much affliction to my Lord *Mayor* himself. He had also been sought for often, but no hand could ever be laid upon him till now.

They are apprehended, and committed to Prison.

The Lord *Mayor* is glad at it.

Well, the next thing was to make preparation to try these five that by my Lord had been apprehended, and that were in the hands of Mr. *Trueman* the Gaoler. So the day was set, and the Court called and come together, and the Prisoners brought to the Bar. My Lord *Wilbewill* had power to have slain them when at first he took them, and that without any more ado, but he thought it at this time more for the honour of the Prince, the comfort of *Mansoul*, and the discouragement of the enemy, to bring them forth to publick judgment.

They are brought to trial.

But I say, Mr. *Trueman* brought them in chains to the Bar, to the Town-Hall, for that was the place of Judgment. So to be short, the Jury was pannelled, the Witnesses sworn, and the Prisoners tried for their lives, the Jury was the same that tried Mr. *No-truth*, *Pitiless*, *Haughty*, and the rest of their companions.

And first old *Questioning* himself was set to the Bar; for he was the receiver, the entertainer and comforter of these *Doubters*, that by Nation were outlandish men; then he was bid to hearken to his Charge, and was told that he had liberty to object, if he had ought to say for himself. So his Indictment was read, the manner and form here follows.

His Indictment.

Mr. Questioning, *Thou art here Indicted by the name of* Evil-questioning, *an intruder upon the Town of Mansoul, for that thou art a* Diabolonian *by nature, and also a hater of the Prince* Emanuel, *and one that hast studied the ruin of the Town of* Mansoul. *Thou art also here indicted for countenancing the Kings enemies, after wholsome Laws made to the contrary: For,* 1. *thou hast* questioned *the truth of her Doctrine and State.* 2. *In wishing that ten thousand* Doubters *were in her.* 3. *In receiving, in entertaining and encouraging of her enemies, that came from their Army unto thee. What saist thou to this Indictment, art thou guilty or not guilty?*

His Plea.

My Lord, quoth he, I know not the meaning of this Indictment, forasmuch as I am not the man concerned in it; the man that standeth by this Charge accused before this Bench, is called by the name of *Evil-questioning*, which name I deny to be mine, mine being *Honest-Enquiring*. The one indeed sounds like the other, but I trow, your Lordships know that between these two there is a wide difference; for I hope that a man even in the worst of times, and that too amongst the worst of men, may make an honest enquiry after things, without running the danger of death.

The Lord *Wilbewills* Testimony.

Wilb. Then spake my Lord *Wilbewill*, for he was one of the Witnesses: *My Lord, and you the Honourable Bench, and Magistrates of the Town of* Mansoul, *you all have heard with your ears that the prisoner at the Bar has denied his name, and so thinks to shift from the charge of the Indictment. But I know him to be the man concerned, and that his proper name is* Evil-questioning. *I have known him (my Lord) above this thirty years, for he and I (a shame it is for me to speak it) were great acquaintance, when* Diabolus *that Tyrant had the Government of* Mansoul; *and I testifie that he is a* Diabolonian *by nature, an enemy to our Prince, and an hater of the blessed Town of* Mansoul. *He has in times of rebellion been at, and lain in my house, my Lord, not so little as twenty nights*

together, and we did use to talk then (for the substance of talk) *as he, and his* Doubters *have talked of late: true, I have not seen him many a day. I suppose that the coming of* Emanuel *to* Mansoul, *has made him to change his lodgings, as this Indictment has driven him to change his name; but this is the man, my Lord.*

The Court. Then said the Court unto him hast thou any more to say?

His Plea. *Evil.* Yes, quoth the old *Gentleman*, that I have; for all that as yet has been said against me, is but by the mouth of one Witness, and it is not lawful for the famous Town of *Mansoul*, at the mouth of one Witness to put any man to death.

Mr. *Diligence* testimony. *Dilig.* Then stood forth Mr. *Diligence*, and said, *My Lord, as I was upon my watch such a night at the head of* Badstreet *in this Town, I chanced to hear a muttering within this Gentlemans house; then thought I, what's to do here? so I went up close, but very softly to the side of the house to listen, thinking, as indeed it fell out, that there I might light upon some* Diabolonian *Conventicle. So, as I said, I drew nearer and nearer, and when I was got up close to the wall, it was but a while before I perceived that there were outlandish men in the house* (*but I did well understand their speech, for I have been a traveller my self*) *now hearing such language in such a tottering cottage as this old Gentleman dwelt in, I clapt mine ear to a hole in the window, and there heard them talk as followeth. This old Mr.* Questioning *asked these* Doubters *what they were, whence they came, and what was their business in these parts? and they told him to all these questions, yet he did entertain them. He also asked what numbers there were of them, and they told him ten thousand men. He then asked them why they made no more manly assault upon* Mansoul? *and they told him; so he called their General coward for marching off when he should have fought for his Prince. Further, this old* Evil-questioning *wisht, and I heard him wish, would all the ten thousand* Doubters *were now in* Mansoul, *and himself in the head of them. He bid them also to take heed and lye quat, for if they were taken they must die, although they had heads of gold.*

The Court. Then said the Court, Mr. *Evil-questioning* here is now another Witness against you, and his Testimony is full: 1. He swears that you did receive these men into your house, and that you did nourish them there,

though you knew that they were *Diabolonians*, and the Kings enemies. 2. He swears that you did wish ten thousand of them in *Mansoul.* 3. He swears that you did give them advice to be quat and close lest they were taken by the Kings servants. All which manifesteth that thou art a *Diabolonian*; but hadst thou been a friend to the King, thou wouldest have apprehended them.

His Plea.

Evil. Then said *Evil-questioning*, *To the first of these I answer, the men that came into mine house were strangers, and I took them in, and is it now become a crime in* Mansoul *for a man to entertain strangers? That I did also nourish them is true, and why should my charity be blamed. As for the reason why I wished ten thousand of them in* Mansoul, *I never told it to the Witnesses, nor to themselves. I might wish them to be taken, and so my wish might mean well to* Mansoul, *for ought that any yet knows. I did also bid them take heed that they fell not into the Captains hands, but that might be because I am unwilling that any man should be slain, and not because I would have the Kings enemies as such escape.*

My Lord *Mayor* then replied, That though it was a vertue to entertain strangers, yet it was treason to entertain the Kings enemies. And for what else thou hast said, thou dost by words but labour to evade, and defer the execution of Judgment. But could there be no more proved against thee but that thou art a *Diabolonian*, thou must for that die the death by the Law; but to be a receiver, a nourisher, a countenancer, and a harbourer of others of them, yea, of outlandish *Diabolonians*; yea, of them that came from far on purpose to cut off and destroy our *Mansoul*: this must not be born.

His Conclusion.

Then said *Evil-questioning*, *I see how the game will go: I must die for my name, and for my charity.* And so he held his peace.

The *Election-doubter* tried.

Then they called the outlandish *Doubters* to the Bar, and the first of them that was arraigned, was the *Election-doubter*; so his Indictment was read, and because he was an outlandish man, the substance of it was told him by an Interpreter: to wit, *That he was there charged with being an enemy of* Emanuel *the Prince, a hater of the Town of* Mansoul, *and an opposer of her most wholsome Doctrine.*

Then the Judg asked him if he would plead? But he said only this, That he confessed that he was an *Election-doubter*, and that that was the Religion that he had ever been brought up in. And said moreover, If I must die for my Religion, I trow, I shall die a Martyr, and so I care the less.

His Plea.

Judg. Then it was replied, To question Election is to overthrow a great Doctrine of the Gospel; to wit, the *Omnisciency*, and *Power*, and *Will* of God, to take away the liberty of God with his Creature, to stumble the faith of the Town of *Mansoul*, and to make Salvation to depend upon works, and not upon Grace. It also belyed the Word, and disquieted the minds of the men of *Mansoul*, therefore by the best of Laws he must die.

The Court.

Then was the *Vocation-doubter* called, and set to the Bar; and his Indictment for substance was the same with the other, only he was particularly charged with denying the calling of *Mansoul*.

The *Vocation-doubter* tried.

The Judg asked him also what he had to say for himself?

So he replied, *That he never believed that there was any such thing as a distinct and powerful call of God to* Mansoul; *otherwise than by the general voice of the Word, nor by that neither otherwise than as it exhorted them to forbear evil, and to do that which is good, and in so doing a promise of happiness is annexed.*

Then said the Judg, Thou art a *Diabolonian*, and hast denied a great part of one of the most experimental truths of the Prince of the Town of *Mansoul*; for he has called, and she has heard a most distinct and powerful call of her *Emanuel*, by which she has been quickned, awakened, and possessed with Heavenly Grace to desire to have Communion with her Prince, to serve him, and do his will, and to look for her happiness meerly of his good *pleasure*. And for thine abhorrence of this good Doctrine thou must die the death.

Then the *Grace-doubter* was called, and his Indictment was read, and he replied thereto, That though he was of the land of *Doubting*, his father was the offspring of a *Pharisee*, and lived in good fashion among his neighbours, and that he taught him to believe, and believe it I do, and will, that *Mansoul* shall never be saved freely by Grace.

The *Grace-doubters* tried.

Then said the Judg, Why, the Law of the Prince is plain: 1. Negatively, *Not of works:* 2. Positively, *By grace you are saved.* And thy Religion setleth in and upon works of the flesh; for the works of the Law are the works of the flesh. Besides, in saying (as thou hast done) thou hast robbed God of his glory, and given it to a sinful man; thou hast robbed Christ of the *necessity* of his undertaking, and the *sufficiency* thereof, and hast given both these to the works of the flesh. Thou hast despised the work of the Holy Ghost, and hast magnified the will of the flesh, and of the Legal mind. Thou art a *Diabolonian*, the son of a *Diabolonian*; and for thy *Diabolonian* principles thou must die.

Rom. 3. Eph. 2.

The Court then having proceeded thus far with them, sent out the Jury, who forthwith brought them in guilty of death. Then stood up the *Recorder*, and addressed himself to the Prisoner: You the Prisoners at the Bar, you have been here Indicted, and proved guilty of high crimes against *Emanuel* our Prince, and against the welfare of the famous Town of *Mansoul*: Crimes for which you must be put to death; and die ye accordingly.

Their sentence to die.

So they were sentenced to the death of the Cross: The place assigned them for Execution was that where *Diabolus* drew up his last Army against *Mansoul*; save only that old *Evil-questioning* was hanged at the top of *Badstreet*, just over against his own door.

The places of their death assigned.

When the Town of *Mansoul* had thus far rid themselves of their enemies, and of the troublers of their peace; in the next place a strict commandment was given out that yet my Lord *Wilbewill* should with *Diligence* his man, search for and do his best to apprehend what Town-*Diabolonians* were yet left alive in *Mansoul*. The names of several of them were Mr. *Fooling*, Mr. *Letgoodslip*, Mr. *Slavishfear*, Mr. *Nolove*, Mr. *Mistrust*, Mr. *Flesh*, and Mr. *Sloth*. It was also commanded that he should apprehend Mr. *Evil-questionings* children, that he left behind him, and that they should demolish his house. The children that he left behind him were these, Mr. *Doubt*, and he was his eldest Son; the next to him was *Legal life*, *Unbelief*, *Wrong thoughts of Christ*, *Clip-promise*, *Carnal sense*, *Live by feeling*, *Self-love*. All

A new Warrant granted out against the children of *Evil-questioning*, with others.

these he had by one wife, and her name was *Nohope*, she was the kinswoman of old *Incredulity*, for he was her *Uncle*, and when her father old *Dark* was dead, he took her and brought her up, and when she was marriageable he gave her to this old *Evil-questioning* to wife.

Wilbewill puts his Warrant into Execution. *Fooling* taken.

Now the Lord *Wilbewill* did put into execution his Commission with great *Diligence* his man. He took *Fooling* in the streets, and hanged him up in *Wantwit-alley*, over against his own house. This *Fooling* was he that would have had the Town of *Mansoul* deliver up Captain *Credence* into the hands of *Diabolus*, provided that then he would have withdrawn his force out of the Town. He also took Mr. *Letgoodslip* one day as he was busie in the Market, and executed him according to Law; now there was an honest poor man in *Mansoul*, and his name was Mr. *Meditation*, one of no great account in the days of Apostasie, but now of repute with the best of the Town. This man therefore they were willing to prefer; now Mr. *Letgoodslip* had a great deal of wealth heretofore in *Mansoul*, and at *Emanuels* coming it was sequestred to the use of the Prince; this therefore was now given to Mr. *Meditation* to improve for the common good, and after him to his Son Mr. *Thinkwell*; this *Thinkwell* he had by Mrs. *Piety* his wife, and she was the daughter of Mr. *Recorder*.

Letgoodslip taken.

Clip-promise taken.

After this my Lord apprehended *Clip-promise*, now because he was a notorious Villain, for by his doings much of the Kings Coyn was abused, therefore he was made a publick example. He was arraigned and judged to be first set in the Pillory, then to be whipt by all the children and servants in *Mansoul*, and then to be hanged till he was dead. Some may wonder at the severity of this mans punishment, but those that are honest Traders in *Mansoul*, are sensible of the great abuse that one Clipper of Promises in little time may do to the Town of *Mansoul*. And truly my judgment is that all those of his name and life should be served even as he.

Carnal-sense taken.

He also apprehended *Carnal sense*, and put him in Hold, but how it came about I cannot tell, but he brake Prison and made his escape. Yea, and the

bold Villain will not yet quit the Town, but lurks in the *Diabolonian* dens a days, and haunts like a Ghost honest mens houses a nights. Wherefore there was a Proclamation set up in the Market-place in *Mansoul*, signifying that whosoever could discover *Carnal sense*, and apprehend him and slay him, should be admitted daily to the Princes Table, and should be made keeper of the Treasure of *Mansoul*. Many therefore did bend themselves to do this thing, but take him and slay him they could not, though often he was discovered.

But my Lord took Mr. *Wrong thoughts of Christ*, and put him in Prison, and he died there, though it was long first, for he died of a lingering Consumption. *Wrong-thoughts of Christ* taken.

Self-love was also taken and committed to custody, but there were many that were allied to him in *Mansoul*, so his judgment was deferred, but at last Mr. *Self-denial* stood up and said, if such Villains as these may be winked at in *Mansoul*, I will lay down my Commission. He also took him from the croud, and had him among his Souldiers, and there he was brained. But some in *Mansoul* muttered at it, though none durst speak plainly, because *Emanuel* was in Town. But this brave act of Captain *Self-denial* came to the Princes ears, so he sent for him, and made him a Lord in *Mansoul*. My Lord *Wilbewill* also obtained great commendations of *Emanuel* for what he had done for the Town of *Mansoul*. *Self-love* taken. Captain *Self-denial* made a Lord.

Then my Lord *Self-denial* took courage, and set to the pursuing of the *Diabolonians* with my Lord *Wilbewill*; and they took *Live by feeling*, and they took *Legal life*, and put them in hold till they died. But Mr. *Unbelief* was a nimble *Jack*, him they could never lay hold of, though they attempted to do it often. He therefore, and some few more of the subtilest of the *Diabolonian* tribe, did yet remain in *Mansoul*, to the time that *Mansoul* left off to dwell any longer in the Kingdom of *Universe*. But they kept them to their dens and holes; if one of them did appear or happen to be seen in any of the streets of the Town of *Mansoul*, the whole Town would be up in arms after them, yea the very children in *Mansoul* would cry out after them as after a thief, and would wish that they might stone them to death with *Live by feeling* taken.

stones. And now did *Mansoul* arrive to some good degree of peace and quiet, her Prince also did abide within her borders, her Captains also, and her Souldiers did their duties, and *Mansoul* minded her trade that she had with the Country that was a far off, also she was busie in her *Manufacture.*

The peace of *Mansoul*, she minds her trade.
Isa. 33. 17.
Phil. 3. 20.
Prov. 31.

When the Town of *Mansoul* had thus far rid themselves of so many of their enemies, and the troublers of their peace; the Prince sent to them, and appointed a day wherein he would at the Market-place meet the whole people, and there give them in charge concerning some further matters, that if observed would tend to their further safety and comfort, and to the condemnation and destruction of their home-bred *Diabolonians.* So the day appointed was come, and the Townsmen met together; *Emanuel* also came down in his Chariot, and all his Captains in their state attending of him on the right hand, and on the left. Then was an *O yes* made for silence, and after some mutual carriages of love, the Prince began, and thus proceeded.

Emanuels Speech to *Mansoul.*

You my Mansoul, *and the beloved of mine heart, many and great are the priviledges that I have bestowed upon you; I have singled you out from others, and have chosen you to my self, not for your worthiness, but for mine own sake. I have also redeemed you, not only from the dread of my Fathers Law, but from the hand of* Diabolus. *This I have done because I loved you, and because I have set my heart upon you to do you good. I have also, that all things that might hinder thy way to the pleasures of Paradise might be taken out of the way, laid down for thee for thy soul, a plenary satisfaction, and have bought thee to my self; A price not of corruptible things as of silver and gold, but a price of blood, mine own blood, which I have freely spilt upon the ground to make thee mine. So I have reconciled thee, O my* Mansoul, *to my Father, and intrusted thee in the mansion-houses that are with my Father in the Royal City, where things are, O my* Mansoul, *that eye hath not seen, nor hath entred into the heart of man to conceive.*

Besides, O my Mansoul, *thou seest what I have done, and how I have taken thee out of the hands of thine enemies; unto whom thou hadst deeply revolted from my Father, and by whom thou wast*

content to be possessed, and also to be destroyed. I came to thee first by my Law, then by my Gospel to awaken thee, and shew thee my glory. And thou knowest what thou wast, what thou saidest, what thou didst, and how many times thou rebelledst against my Father and me; yet I left thee not, as thou seest this day, but came to thee, have born thy manners, have waited upon thee, and after all accepted of thee, even of my meer grace and favour; and would not suffer thee to be lost as thou most willingly wouldest have been. I also compassed thee about, and afflicted thee on every side, that I might make thee weary of thy ways, and bring down thy heart with molestation *to a willingness to close with thy good and happiness. And when I had gotten a compleat conquest over thee, I turned it to thy advantage.*

Thou seest also what a company of my Fathers host I have lodged within thy borders, Captains and Rulers, Souldiers and men of war, Engines and excellent devices to subdue and bring down thy foes; thou knowest my meaning, O Mansoul. *And they are my servants, & thine too,* Mansoul. *Yea, my design of possessing of thee with them, and the natural tendency of each of them is to defend, purge, strengthen, and sweeten thee for my self, O* Mansoul, *and to make thee meet for my Fathers presence, blessing and glory; for thou, my* Mansoul, *art created to be prepared unto these.*

Thou seest moreover, my Mansoul, *how I have passed by thy back-slidings, and have healed thee. Indeed I was angry with thee, but I have turned mine anger away from thee, because I loved thee still, and mine anger and mine indignation is ceased in the destruction of thine enemies, O* Mansoul. *Nor did thy goodness fetch me again unto thee, after that I for thy transgressions have hid my face, and withdrawn my presence from thee. The way of back-sliding was thine, but the way and means of thy recovery was* mine. *I invented the means of thy return; it was I that made an hedge and a wall, when thou wast beginning to turn to things in which* I *delighted not. 'Twas* I *that made thy sweet, bitter; thy day, night; thy smooth way, thorny, and that also confounded all that sought thy destruction. 'Twas* I *that set Mr.* Godlyfear *to work in* Mansoul. *'Twas* I *that stirred up thy* Conscience *and* Understanding, *thy* Will *and thy* Affections, *after thy great and woful decay. 'Twas I that put life into thee, O* Mansoul, *to seek me, that thou mightest find me, and in thy finding find thine own health, happiness and salvation. 'Twas I*

that fetched the second time the Diabolonians *out of* Mansoul; *and 'twas I that overcame them, and that destroyed them before thy face.*

And now, my Mansoul, *I am returned to thee in peace, and thy transgressions against me, are as if they had not been. Nor shall it be with thee as in former days, but I will do better for thee than at thy beginning. For yet a little while, O my* Mansoul, *even after a few more times are gone over thy head, I will (but be not thou troubled at what I say) take down this famous Town of* Mansoul, *stick and stone, to the ground. And will carry the stones thereof, and the timber thereof, and the walls thereof, and the dust thereof, and the inhabitants thereof, into mine own Country, even into the Kingdom of my Father; and will there set it up in such strength and glory, as it never did see in the Kingdom where now it is placed. I will even there set it up for my Fathers habitation, for, for that purpose it was at first erected in the Kingdom of* Universe; *and there will I make it a spectacle of wonder, a monument of mercy, and the admirer of its own mercy. There shall the natives of* Mansoul *see all that of which they have seen nothing here; there shall they be equal to those unto whom they have been inferiour here. And there shalt thou, O my* Mansoul, *have such communion with me, with my Father, and with your Lord* Secretary, *as is not possible here to be enjoyed. Nor ever could be, shouldest thou live in* Universe *the space of a thousand years.*

1 Chr. 29. 30.

And there, O my Mansoul, *thou shalt be afraid of murderers, no more; of* Diabolonians, *and their threats, no more. There, there shall be no more Plots, nor contrivances, nor designs against thee, O my* Mansoul. *There thou shalt no more hear the evil tidings, or the noise of the* Diabolonian *Drum. There thou shalt not see the* Diabolonian Standard-bearers, *nor yet behold* Diabolus *his Standard. No* Diabolonian *Mount shall be cast up against thee there, nor shall there the* Diabolonian *Standard be set up to make thee afraid. There thou shalt not need Captains, Engines, Souldiers, and men of war. There thou shalt meet with no sorrow, nor grief, nor shall it be possible that any* Diabolonian *should again (for ever) be able to creep into thy skirts, burrow in thy walls, or be seen again within thy borders all the days of eternity. Life shall there last longer, than here you are able to desire it should, and yet it shall always be sweet and new, nor shall any impediment attend it for ever.*

There, O Mansoul, *thou shalt meet with many of those that have been like thee, and that have been partakers of thy sorrows; even such as I have chosen, and redeemed and set apart as thou for my Fathers Court and City Royal. All they will be glad in thee, and thou when thou seest them, shalt be glad in thine heart.*

There are things, O Mansoul, *even things of thy Fathers providing and mine, that never were seen since the beginning of the world, and they are laid up with my Father, and sealed up among his Treasures for thee, till thou shalt come thither to enjoy them. I told you before that I would remove my* Mansoul, *and set it up else-where, and where I will set it, there are those that love thee, and those that rejoice in thee now, but how much more when they shall see thee exalted to honour. My Father will then send them for you to fetch you; and their bosoms are chariots to put you in. And you, O my* Mansoul, *shall ride upon the wings of the wind. They will come to convey,* Psal. 68. 17. *conduct, and bring you to that, when your eyes see more, that will be your desired haven.*

And thus, O my Mansoul, *I have shewed unto thee what shall be done to thee hereafter, if thou canst hear, if thou canst understand; and now I will tell thee what at present must be thy duty and practice, until I shall come and fetch thee to my self, according as is related in the Scriptures of truth.*

First, *I charge thee that thou dost hereafter keep more white and clean the liveries which I gave thee before my last withdrawing from thee. Do it, I say, for this will be thy wisdom. They are in themselves fine linnen, but thou must keep them white and clean. This will be your wisdom, your honour, and will be greatly for my glory. When your Garments are white, the world will count you mine. Also when your garments are white, then I am delighted in your ways; for then your goings to and fro will be like a flash of lightning, that those that are present must take notice of, also their eyes will be made to dazle thereat. Deck thy self therefore according to my bidding, and make thy self by my Law straight steps for thy feet, so shall thy King greatly desire thy beauty, for he is thy Lord, and worship thou him.*

Now that thou maist keep them as I bid thee, I have, as I before did tell thee, provided for thee an open fountain to wash thy garments in. Look therefore that thou wash often in my fountain, and go not

in defiled garments; for as it is to my dishonour, and my disgrace, so it will be to thy discomfort, when you shall walk in filthy garments. Let not therefore my garments, your garments, the garments that I gave thee, be defiled or spotted by the flesh. Keep thy garments always white, and let thy head lack no ointment.

Zach. 3. 1, 2.

Jude *v.* 23.

My Mansoul, *I have oft-times delivered thee from the designs, plots, attempts, and conspiracies of* Diabolus, *and for all this I ask thee nothing, but that thou render not to me evil for my good, but that thou bear in mind my love, and the continuation of my kindness to my beloved* Mansoul, *so as to provoke thee to walk, in thy measure, according to the benefit bestowed on thee. Of old the Sacrifices were bound with cords to the horns of the Golden altar. Consider what is said to thee, O my blessed* Mansoul.

O my Mansoul, *I have lived, I have died, I live, and will die no more for thee. I live that thou maist not die. Because I live thou shalt live also. I reconciled thee to my Father by the blood of my Cross, and being reconciled thou shalt live through me. I will pray for thee, I will fight for thee, I will yet do thee good.*

Nothing can hurt *thee but sin; nothing can* grieve *me but sin; nothing can make thee base before thy foes but sin: Take heed of sin, my* Mansoul.

And dost thou know why I at first, and do still suffer Diabolonians *to dwell in thy* walls, *O* Mansoul? *it is to keep thee wakening, to try thy love, to make thee watchful, and to cause thee yet to prize my noble* Captains, *their Souldiers, and my mercy.*

It is also that yet thou maist be made to remember what a deplorable condition thou once wast in. I mean when, not some, but all did dwell, not in thy walls, but in thy Castle, and in thy strong hold, O Mansoul.

O my Mansoul, *should I slay all them within, many there be* without *that would bring thee into bondage; for were all those within cut off, those without would find thee sleeping, and then as in a moment they would swallow up my* Mansoul. *I therefore left them in thee, not to do thee hurt, (the which they yet will, if thou hearken to them, and serve them) but to do thee good, the which they must if thou watch and fight against them. Know therefore that whatever they shall tempt thee to, my design is that they should drive thee, not further off, but nearer to my Father, to learn thee*

war, to make Petitioning desirable to thee, and to make thee little in thine own eyes. Hearken diligently to this my Mansoul.

Shew me then thy love my Mansoul, *and let not those that are within thy walls, take thy affections off from him that hath redeemed thy soul. Yea, let the sight of a* Diabolonian *heighten thy love to me. I came once and twice, and thrice to save thee from the poyson of those arrows that would have wrought thy death; stand for me, thy friend, my* Mansoul, *against the* Diabolonians, *and I will stand for thee before my Father, and all his Court. Love me against temptation, and I will love thee notwithstanding thine infirmities.*

O my Mansoul, *remember what my Captains, my Souldiers, and mine Engines have done for thee. They have fought for thee, they have suffered by thee, they have born much at thy hands to do thee good, O* Mansoul. *Hadst thou not had them to help thee,* Diabolus *had certainly made a hand of thee. Nourish them therefore my* Mansoul. *When thou dost* well, *they will be* well, *when thou dost* ill, *they will be* ill, *and sick, and weak.* *Make not my Captains sick, O* Mansoul, *for if they be sick, thou canst not be well; if they be weak, thou canst not be strong; if they be faint, thou canst not be stout and valiant for thy King, O* Mansoul. *Nor must thou think always to live by sense, thou must live upon my Word. Thou must believe, O my* Mansoul, *when I am from thee, that yet I love thee, and bear thee upon mine heart for ever.*

Remember therefore, O my Mansoul, *that thou art beloved of me; as I have therefore taught thee to watch, to fight, to pray, and to make war against my foes, so now I command thee to believe that my love is constant to thee. O my* Mansoul, *how have I set my heart, my love upon thee, watch.* Behold, I lay none other burden upon thee, than what thou hast already, hold fast till I come.

FINIS.

An ADVERTISEMENT to the READER.

SOme say the *Pilgrims Progress* is not mine,
Insinuating as if I would shine
In name and fame by the worth of another,
Like some made rich by robbing of their Brother.
Or that so fond I am of being Sire,
I'le father Bastards: or if need require,
I'le tell a lye in Print to get applause.
I scorn it; *John* such dirt-heap never was,
Since God converted him. Let this suffice
To shew why I my *Pilgrim* Patronize.

It came from mine own heart, so to my head,
And thence into my fingers trickled;
Then to my Pen, from whence immediately
On Paper I did dribble it daintily.

Manner and matter too was all mine own,
Nor was it unto any mortal known,
'Till I had done it. Nor did any then
By Books, by wits, by tongues, or hand, or pen,
Add five words to it, or wrote half a line
Thereof: the whole, and ev'ry whit is mine.

Also for *This*, thine eye is now upon,
The matter in this manner came from none
But the same heart, and head, fingers and pen,
As did the other. Witness all good men;
For none in all the world without a lye,
Can say that this is mine, excepting I.

I write not this of any ostentation,
Nor 'cause I seek of men their commendation;
I do it to keep them from such surmize,
As tempt them will my name to scandalize.
Witness my name, if Anagram'd to thee,
The Letters make, *Nu hony in a B.*

JOHN BUNYAN.

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